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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

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Frank J. Boyer, Managing Editor and Publisher.

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THE BIBLE CHAMPION

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Volume 30 JUNE, 1924 No. 6

EDITORIAL

Is Christianty a Failure?

SO they said three thousand years ago; and they have been saying it ever since. Saying what? That God had been bowed out of doors, that his plan for the upbuilding of a kingdom of righteousness was a fiasco, that his Covenant with David had fallen through. And truly it looked that way. Saul and his counsellors were congratulating themselves over the fact that David was a fugitive, hunted like a partridge among the hills. "What need we more?" they said; "His cause is lost. Our eye hath seen it!"

There are those who say Christianity has gone into the discard; but they are either outsiders—to whom a fair judgment is as impossible as it would be to criticize a painted window from the street—or else they are insiders, who live so near the outer edge of the church, both doctrinally and ethically, that were it not for their profession no one would suspect them of belonging to it.

Now, there has been a collapse, undeniably; and the question whether Christianity has gone the way of a lot of other systems and organizations is of moment to every one of us.

What do we mean by Christianity? It is a system of doctrine, but more. It is a code of morals, but more. It is a life lived in pursuance of truth and morality, but more. It is truth, ethics and life, with a mighty something behind them, to wit, a living organism pervaded, controlled, and impelled, by the spirit of God. It is the irresistible dynamic which has made Christian civilization the consummate product of the past and the supreme hope of the future. All this by virtue of the fact that it is divinely equipped with the power of an endless life.

I. The fundamental fact in Christianity is the doctrine of a sovereign God; and whatever else has gone into the discard in recent times it is certain that the world is not likely to ignore him. When kings and rulers took counsel together, saying, "Let us break his bands asunder and cast away his cords from us," he laughed; and lo, the earth was shaken by the tread of mobilized armies, and thrones and dynasties tottered to their fall! The memory of that frightful laughter is too vivid to permit of any suggestion or insinuation that God has abdicated or been in any wise disposed of.

II. But how about Christ as the incarnation of God? Have any of his claims gone into the discard? By the ministry of the Red Cross on a hundred bloody fields, and by the memory of the White Christ hovering above the embattled hosts in Flanders, no! Listen, and you shall hear a more multitudinous chorus than was ever heard before:

> "All hail the power of Jesus' name;
> Let angels prostrate fall;
> Bring forth the royal diadem,
> And crown him Lord of all!"

III. Well, then, the Bible? Now the Bible is the very citadel of Christianity, since it furnishes the only ultimate authority for the faith that is in us. If that be lost, all is lost; as it is written, "If the foundations be removed, what shall the righteous do?" There are those who say that the scriptures, as an infallible rule of faith and practice, have been so riddled by destructive criticism that nothing is left but an insignificant and untrustworthy mass of fables and folklore. But the wish is father of the thought. Those who speak on this wise are so obviously prejudiced against the Book that they can scarcely be accepted as honest jurymen in these premises. If their exclusive claim to all scholarship be regarded as grotesque, their trumpeting of great achievements is immeasurably more so. In their malignant and persistent attack upon the Citadel they have been obliged to abandon one position after another without having suc-

ceeded in displacing a single stone in its walls. A sufficient answer to their bombastic claims is furnished by the fact not only that the Bible is read, studied and cherished as their chiefest treasure by more millions of Christians than ever before, but that it is the "best seller" in the book-markets of the world today.

IV. But how about the Church? From the standpoint of the world, the flesh, the devil, and the children in the market-place, the church has always been a failure and never can be anything else. Its laws are blue laws, its creeds are hide-bound and its methods are behind the times. For nineteen centuries it has been working for the betterment of things and still there are wars and rumors of wars and earthquakes and labor troubles and beggars going about the streets. What does this mean but failure?

But there is another point of view. It is quite possible that *your* church is a failure. If you have turned aside from the gospel into vaudeville you deserve to fail. But suppose a dozen reckless bankers go into bankruptcy do we conclude that the banking system of the country has gone to the bad? "Speak for yourself, John." The church, that is to say, the great body of believers whose names are written in the Lamb's book of life, is as true as steel, as efficient as the potency of its faith, and as unshaken as the eternal hills.

The Church is the greatest success in all history. One night in Rome, A. D. 64, some hundreds of Christians were brought out of the dungeons to grace the Saturnalia. They were a laughing stock to the populace; rabbis thrust out their lips at them; Seneca, the philosopher, sitting with the Emperor in his loggia, looked on them as victims of a strange delusion; it was enough that they believed in a divine Book and worshipped a crucified God. Yet these were the only men in Rome who were really ahead of their time. On that memorable night, smeared with pitch and encased in iron baskets, they lighted the revels in the gardens of the Golden House. Nero went the way of all flesh, the rabbis were forgotten, Seneca was resolved into a name; but the light of those living torches has been thrown along the pathway of the centuries until this day.

There are now some hundreds of millions of Christians in the world to show for that humble beginning. This is in pursuance of the promise of Jesus who—after Peter's confession, "Thou art the Christ, the Son of the living God"—said, "On this rock will I build my church and the gates of hell shall not prevail against it." Never have we been nearer to the gates of hell than in these recent years; but they have not prevailed against it. There have been fightings without, as ever; and foes within, as never before; but the Church—the great invisible Church made up of believers of every name—the Church which is hid with Christ in God—that Church is everlastingly safe.

"Hammer away, ye rebel bands;
Your hammers break, God's anvil stands!"

But if God and the Cross and the Bible and the Church are unimpaired, how shall we account for the present order of things? There has undoubtedly been a disaster on the open seas: since the shores are strewn with flotsam. If the Lord's fleet is safe, what ships have grounded on the reefs?

1. Atheism, to begin with. Time was when bold, bad men stood forth with spears like weaver's beams, in open and avowed defiance of the living God. Show me such an Atheist now. The desperate, lamentable, magnificent courage of Goliath of Gath went out of fashion long ago, giving way to tactics of a cleverer sort. God is no longer denied, but explained away. His better name, they say, is Law, or Energy, or the all-pervading "Soul of the universe." Great words, these, but obvious camouflage. Charles Darwin ceased to pray because godless Evolution makes a fool of a man upon his knees. It is generally agreed that his hypothesis "does not furnish a working theory." One after another of its positions have been abandoned until practically nothing is left but a proposition which nobody denies, namely, that "all things develop after their kind." This is quite in harmony with Nature and the Word of God.

All that Science, handicapped by the limitation of the physical senses, has been able to do thus far is to trace, by a series of clever hypotheses, all existence to an original germ; and there it halts, as in a blind alley, hearing no Voice but this, "In the beginning God!" The human mind is so constituted that it cannot believe in effects without causes. It is only in his heart that even a fool can say "There is no God."

2. And Anti-Christ has failed. By Anti-Christ is meant any denial of the supreme claims of Jesus as the only-begotten and co-equal Son of God. No longer, however, does it travel under that name. One of its pseudo-

nyms is "liberlism"; and its methods are as disingenuous as those of the German propaganda. It professes loyalty while plotting against all authority except that of "the inner consciousness," or infallible Ego. It plays havoc with the Dictionary; twisting into strange meanings such well understood words as Divinity, Incarnation, Atonement and Resurrection. It robs cripples of their crutches and leaves them nothing else to walk with: for it not only cannot save, it does not undertake to. When the manger, the cross and the open sepulchre are resolved into meaningless myths or fabrications, men and brethren, what shall sinners do?

The men who use their pulpits to inveigh against the virgin birth, vicarious death and triumph of Jesus are riding to a fall. Their preaching makes its own *reductio ad absurdum*. It is like Darius Green's flying machine which would do everything but fly. It offers no suggestion as to the removal of sin and, therefore, provides no way of approach to a holy God. What does that mean? A breakdown at the vital point. This being so, it is not strange that so-called "liberalism" makes no appeal to Christians who are acquainted with it.

The saddest thing in all history is not the fall of empires but the collapse of false religions and philosophies; because they have carried with them so great a multitude of votaries. The Gospel survives by virtue only of its power to save. In vain will you search the sacred books of Islam or Buddha, or the Analects of Confucius, for the slightest hint or intimation of any possible escape from the just retribution of sin. It is not there. It is nowhere but in the religion of Christ; as it is written, "There is none other name under heaven, given among men, whereby we must be saved." For this reason, so long as there are sinners in need of salvation they will continue to flock unto him, as doves to their windows, saying, "To whom else shall we go? Thou only hast the words of eternal life!"

3. Then, too, Bibliophobia has failed. The largest contribution to the rubbish-heap of recent years has been furnished by the destructive critics. Their boastful claims of damage done to the Scriptures are mere bombast and gasconade. The man with the spade, excavating among the ruins of antiquity, has driven them so continuously from their coigns of vantage that if they had not lost all sense of humor, they would long ago have laughed themselves out of court. If this be questioned, let us hear from one of the Professors of Union Seminary, which has long been the radiating center of this zigzag, shifting, disingenuous and ineffective mode of attacking the Scriptures as the Word of God. In a recent address by Dr. Scott, Professor of Biblical Theology in that institution, he says:

"The first ten or twelve years of this century were perhaps the most strenuous in the whole history of New Testament criticism. It was not merely that investigation was followed out unremittingly along a multitude of lines, but new conclusions were arrived at which affected our whole attitude to the New Testament. Changes have been so many, events have crowded so thickly on each other, that we cannot tell where we stand—we cannot distinguish the rockets from the fixed stars. It has meant much, too, that in these late years we have been thrown into such strong contact with realities. New Testament scholars, as we can now see, were working in a close atmosphere, by an artificial light, and their conclusions were too often one-sided and fantastic. They have now been forced into the honest daylight, and are learning already to see many things different. It is sometimes with a pang that we see conclusions which it took perhaps a century to reach going back into the melting-pot. One thing may be affirmed quite confidently, that the New Testament has lost none of its power and vitality in the fire that has tested all our possessions and has proved so many of them to be worthless.

It is already apparent that the war has wrought more devastation in the world of ideas than in that of material things. Political and moral and philosophical systems that everyone believed in ten years ago have now vanished, and nothing has yet appeared to take their place. The new intellectual currency consists for the most part of raw theories and catch-words which have just about the same value as Russian paper money; indeed, they are issued largely by the same bank.

Almost the only book still left to us is the New Testament along with some parts of the Old. Men everywhere acknowledge that if we had followed it in preference to more modern books we should have been saved the war, we should have had a better peace, we should now be rebuilding the world on sounder foundations. There is a general feeling — and this is perhaps the root cause of our troubles —that all our counsellors are lying to us—

statesmen, demagogues, financiers, even bishops and professors. It is only the New Testament that speaks the truth. It has proved itself right on every single issue. Its forecasts of what must be the outcome of greed, hatred, self-determination, folly and rascality of any kind, are absolutely to be relied on.

Not so long ago there were many who took a superior attitude to the New Testament as a mere fetish from the past—a test-book of obsolete morality which we might throw aside in this advanced age. But it has shown itself wonderfully up to date. The conviction is dawning on most people that though it has the misfortune to be written in Greek, by men who had never visited even the site of Chicago, it has somehow got hold of the permanent principles of human life. We have to adjust our theories and conduct to it or perish."

What a wretched confession of failure! Nay, what a wail of utter impotence to do anything but fail! The ship that boasted of being able to cruise the seven seas without chart or rudder now sends out a hurry call for help because she is drifting on a reef. Her hope was to demolish Gibraltar; and behold, how the foot of "the impregnable rock" is strewn with her wreckage!

But what of the golden argosies of souls that she has carried to their doom? Tragic is the roll-call of young men who, setting out in the earnest quest of truth, have lost their faith, and perished as victims of a baseless dream! Mourn for them—but alas and alas for those who have lured them on! (Read Luke 17: 1, 2.)

4. In like manner the Church has survived all attempts to overthrow it. Earth's mighties have done their uttermost with fire and sword; but from the blood of the slain upsprang new generations of believers. Julian the Apostate ended his career of persecution with the hopeless cry, "Galilean, thou hast conquered!" And the thing that hath been, shall be.

"Rise, crowned with light, imperial Salem, rise;
Exalt thy towering head and lift thine eyes:
See heaven its sparkling portals wide display,
And break upon thee in a flood of day!
The seas shall waste, the skies to smoke decay,
Rocks fall to dust, and mountains melt away;
But fixed his word, his saving power remains;
Thy realm shall last, thine own Messiah reigns."

What shall we then say to these things? Let William Cullen Bryant say:

"Truth crushed to earth, will rise again;
The eternal years of God are hers:
But error, wounded, writhes with pain
And dies amid her worshippers."

Or let John G. Whittier be heard:

"Take heart! The Master builds again:
A charmed life old Goodness hath;
The tares may perish,
But the grain is not for death.
God works in all things; all obey;
His first propulsion forms the night:
Wake thou and watch! The world is gray
With morning light!"

Lord, increase our faith! Help us to see that they cannot fail who side with thee! There is no remnant of truth or righteousness in the ever accumulating wastage of the world. Nothing but error is discarded. The old-time religion was in the beginning adjusted to all the possible progress of the future. "Stand fast, Crag Ellachie!" The shouting of a crowd wins no battles; though many eyes are blinded by its dust. Be thou faithful and hopeful therefore; for despite the confusions that prevail and by all the triumphs of truth and righteousness in the past, there are better days coming. You, my friend, may fail; but God never! His standards forward go. The only question is whether you and I will lend a hand.

"There's a fount about to stream;
There's a light about to gleam;
There's a midnight darkness changing with day;
Men of thought and men of action,
Clear the way!"

—*D. J. B.*

* * *

Our dear old friend, Dr. Wallace Radcliffe, 27 years pastor of the New York Avenue Presbyterian Church, Washington, D. C., made our heart glad when, with his renewal, he sent us these words of cheer: "You are doing a superb work, much finer and stronger than you know, confirming the faith, illuminating the doubtful, and in countless ways edifying the body of Christ, for which you will have countless gratitudes and eternal blessings."

* * *

Jesus knew Nathaniel without introduction and described him as a man of high ideals; he knew the woman at the well, her evil life and her desire to do better; he knows us as individuals without assistance and without doubt or question.—*Lawrence Keister, D.D.*

Fog Lifted and Confusion Corrected?

IN the Sunday bulletin of the Ninth Presbyterian Church of Philadelphia, the pastor had a presentment, "Fog and Confusion," in which he essayed to interpret to his congregation the present unfortunate theological controversy. He said:

"There is no doubt that the mind of the average man is confused in our present theological wrangle. I do not see how it could be otherwise. So much of the discussion has served to create fog, for it has been beside the point."

As we read the entire exposition, it seemed so inadequate to dissipate the fog and correct the confusion that we felt inclined to contribute an attempt at the clearance task.

Cleared of all camouflage of rhetorical verbiage and hazy thinking, the mind of the average man should see and understand that the situation has its crucial center—strategically, philosophically, theologically—precisely here: Christianity is supernaturalism through and through, and modernism, liberalism, rationalism, or whatever you choose to call it, is naturalism through and through. So it is naturalism versus supernaturalism. And versus means against. They are mutually exclusive, oppugnant, destructive. The field of theological controversy has its citadel at this precise point, and here the battle is to be waged and the issue determined. Here Christianity is to win or lose.

Put in this last-analysis shape, the question is so simple and clear that there is no occasion for fog and confusion. Mr. Average Man, stick a stake right here, and let not your mind be diverted by any representation otherwise, for that will be "beside the point." No fog or confusion here.

Fundamentalists draw the weapon of their warfare from the arsenal of God's Word; modernists draw theirs from the evolutionary philosophy. It has been iterated and reiterated over and over again in these columns that a fundamental working postulate of the evolutionary philosophy is *a denial of the intervention of the supernatural,* for its achievements are "accomplished by the energies which are intrinsic in evolution, without the interference of agencies which are external to it" (Cope), or by "A continuous progressive change, according to certain laws and by means of resident forces" (Le Conte). Whatever therefore in Christianity or fundamentalism has a supernatural content, that, modernism, liberalism, rationalism, holding the evolutionary philosophy, therefore categorically denies. Admitting the intervention of the supernatural even once, logical suicide is committed. Such is the logical and theological denouement. Gentlemen, see what you are unescapably up against. No fog or confusion here.

We know perfectly well that Modernist friends—or enemies rather—will shrink with intense sensitiveness from the foregoing reasoning, but they have no recourse. There is no hope for them. What is in their premises must be in their conclusions. Logic is inexorable, and while with all sincerity they may revolt against its outcome, it remorselessly holds them to the inevitable consequences of their own chosen assumings. No fog or confusion here.

Then, the mind of the average man ought to see and understand that *modernism has no Bible salvation in it.* Jesus says, John iii. 3, that without regeneration, *i.e.* the new birth, begetting from above, no one can see the kingdom of God. But regeneration, the begetting of a new nature, requires in every instance the intervention of the supernatural. Since by the dicta of the evolutionary philosophy that cannot be, there can be no regeneration, no Bible salvation. (This was put in the terms of formal logic in the Aug.-Sept. 1923 CHAMPION, page 397, to which the reader is referred.) Again Mr. Average Man (and all others, for that matter), stick a stake by this demonstrated fact,—*modernism has no Bible salvation in it.* It has, indeed, Christian ethics—the moralities of life—but this it has in common with paganism: this is not soul-saving Christianity. No fog or confusion here.

What is true of regeneration is true of every other content of Christianity that involves the supernatural. Thus modernism reduces the question to—not to religion or no religion, for all heathen have a religion but to—Christianity or no Christianity. The mind of the average man should clearly see and understand this. No fog or confusion here.

The bulletin goes on to cite the five points affirmed by the 1923 Presbyterian General Assembly, and says "I do not know a Presbyterian minister who does not accept points 2 to 5." These accepted points as given are:

"2. Is an affirmation of the virgin birth. 3. An affirmation that 'Christ offered up himself a sacrifice to satisfy divine justice and to reconcile us to God.' 4. An affirmation of the resurrection of Christ in the 'same body with which he suffered, with which also he ascended into heaven and there sitteth at the right hand of the Father to make intercession.' 5. An affirmation of the miracles of Christ." Fog and confusion—dense—as pertains to the present situation.

We wonder at the good pastor's limited acquaintance and the narrow range of his reading. The first Sunday (May 27) after the 1923 General Assembly, the pastor of the First Presbyterian Church, Brooklyn, N. Y., raised the war-cry against the Assembly's action, saying as reported, "In all frankness, I do not believe one of these five points," and he clarionly summoned his fellow modernist hosts to battle against this "obscurantism." And the welkin has been resounding with the din of battle ever since.

The bulletin concludes with two sentences: "The mind of the church is sane and problems will be settled in an orderly way according to her historic methods." We hope so. "Those who are befogging the issue and slowing up the work of the church are assuming a heavy liability." Very, very true.—*W. H. B.*

The Real and Defined Conflict

THE conflict between Rationalism with its authority located in each man himself, and Evangelicism, with its authority external to the man, and in the Scriptures of the Old and New Testament, which are infallible and God-inspired, came forward step by step, and under diguise. Rationalism claimed harmony with Evangelicism at most points, and only slight divergence at others. In its gentle advance it deceived those who are likely to confuse appearance and principles. Its movements were those of the false teachers against whom Christ warned us, saying, "If it were possible, they shall deceive the very elect." But the gentleness is all past, and boldness and persistence are everywhere manifest. Even the babes in Christ need not now be deceived.

They have two great objects which they are determinined to obtain. The first and most important is to destroy the authority of the Scriptures over and in the minds of men. They accepted both the Old and New Testaments, excepting certain portions which they regarded as human interpolation.

They moved on, and these interpolations increased, until now the rationalists in the recent Baptist Convention rejected the Old Testament Scriptures *in toto,* and accepted only the New Testament. But their process with the New Testament has already not only begun, but is far advanced. The declaration that Christ was conceived by the Holy Ghost and that he was born of a virgin are rejected. When Christ says he gave his life a ransom and when Paul says he bore our sins in his own body on the tree, this is spurned and rejected also. Then it is declared that after his death, Christ was seen of many witnesses, in different places and different numbers, five hundred at one time, and bearing the marks of the body which hung on the cross. All this is pooh-poohed and rejected. When it is said that in like manner, personally and bodily, as he went up to heaven, he should again return to the earth, this is all rejected as visionary and impossible.

At this rate, it will not be long until this rationalism in the church rejects the New Testament, and we then shall be reduced to their position, the authority for truth and for right and wrong is in the man himself. What an awful hellish pandemonium for earth and an utter hopelessness for eternity this will mean!

There is another object which this rationalism seeks, that is, great power in the hands of the few. Centralization of power is pressed for in all their efforts. That is what their former efforts to unite all the denominations in one meant. It was, First, build a creedal machine, get the churches on to it, and then a few big men push it where they would.

As an example of this, the rationalists were first very placid, and said many sweet things and true things; but when at last they spoke, their books became boldly naturalistic. They reduced faith to the spirit of adventure in a man. The Bible is but the record of the religious experience of peoples, and the fundamental facts are but the view of honest but deceived men. These brought back replies that went around the world and put the rationalists on the defensive. Then the ration-

alists turn toward the mission fields and convince those off-guard they were all together on essentials, and their differences were on the non-essentials, which they named as Christ's deity and the resurrection and the second coming.

They then turn and renew the work at home with new zeal by attacking every sacred truth held by both Protestants and Romanists in all the Christian centuries as fundamental in generic Christianity. These utterances are published in pamphlet form, and rationalistic papers claiming fellowship with the Christian, are sending these pamphlets out, not only through our own nation, but to the missions through all the world, and some of them are sent back to this office to show what is being done.

Moreover, these rationalists are very impertinent. If you do not agree with them or openly criticise them, they resort to ridicule. Because we believe what Christ has told us, they say we are triflers about things which are not important. Because we do not accept their *ipse dixit,* they call us obscurantists; because we oppose their destructive determination against the very foundations of the Christian faith; because we turn their ridicule by sound reasoning, they call us reactionaries. We care little for their names, but they show their littleness of mind and their determination to destroy and their self-exaltation to sit in personal judgment. The time is here, and emphatically, when evangelical believers everywhere of every denomination, must stand together for the faith once for all delivered to the saints, and having done all, to stand. If there is any manhood left in the rationalists now hiding in the church, let them follow the example of their kind outside, and let them constitute their own organization and secure their own followers, and not try to destroy or steal homes which other men have built. —*D. S. K.*

Another Disagreement Among the Savants

A NEW edition of a learned book on evolution has been issued. We refer to Dr. William Patten's "The Grand Strategy of Evolution." Dr. Patten (the degree is Ph.D.) is Professor of Biology in Dartmouth College. We have not read the book, and may not be able to do so for some time. But we wish to call attention to the publishers' bulletin giving a description of the pivotal contention in the book, so that our readers may see how the pundits of evolution differ among themselves and how their views are constantly changing. The announcement says of the book: "It is one of the most significant books of recent years, by one of our foremost scientists, based on a profound knowledge of life in all its forms. It reveals the meaning of the whole evolutionary process. It shows that the universal aim of life is growth, and that growth proceeds from co-operation rather than from the ruthless, self-centered struggle usually associated with the idea of 'the survival of the fittest.'"

It may be taken for granted that the publishers have set forth the author's central position correctly. This is a decided shift in the interpretation of nature—one that is vital. Note how the evolutionists differ among themselves as to the very essence of the evolution theory. As has been shown in this journal a number of times, Professors Osborn, Gregory, Conklin and Free, in very recent writings, have declared categorically that evolution is mainly due to the struggle for existence; and this struggle is still going on today, so that backward human tribes are bound to be pushed to the wall by more progressive people.

Why this shift of the position? Why does Dr. Patten reject the doctrine of the struggle for existence and adopt the idea of co-operation? It is not because nature has changed, nor because any new facts supporting the theory of evolution itself have come to light. It is due to the fact that the evolutionists are beginning to see that the brute law of deadly conflict in nature cannot evolve into anything different from itself; therefore it cannot account for the greatest and best phenomena in the world, those of social helpfulness, altruism, morality and spirituality. At last these patent facts have begun to seep through into the minds of some of the adherents of the evolution theory. They should have noted them long ere this. In fact, they never should have overlooked the fundamental and everywhere-obvious law of causality, namely, that every effect must have an adequate cause and that no cause can produce an effect that is different in kind from itself. Yes, from the start they should have seen that the selfish

struggle for existence could never have given rise to altruistic principles.

So now some of these advocates are going back to nature and giving her a very different interpretation from what was formerly given. They are reading into nature the principle of co-operation and friendliness, and are reading out of her the old *regime* of selfish competition. This is a change of the very heart of the evolution hypothesis, a change of its very foundation principles.

Now, if these profound students of nature cannot agree better in their interpretation of her phenomena; if they differ fundamentally as to the cause of evolutionary progress, we do not see why we must be compelled to accept their dicta as to the theory itself. How can they be so sure that evolution has been established, when they differ so vitally as to its cause; when some say that it is due to competition and others say it is due to a diametrically opposite principle, namely, to co-operation?

For our part, we think that Dr. Patten's exegesis of nature is more nearly correct than is that of Osborn and Conklin. In many of the operations of nature we do see the law of confederation, the rule of "live and let live." We do not see a bloody contest everywhere. Many animals and birds live together in happy concord. Many times, too, they afford one another actual help.

But, of course, that is not the whole story. The struggle principle is in nature, too. There are carnivorous birds and beasts. Many of the insects live on other insects. In the vegetable world weeds, thorns, thistles, and other wild growths crowd out the more useful products, especially if man is not constantly on the alert. So the evolutionists must not go to the opposite extreme and idealize nature. If they do, they will be as one-sided as were their predecessors, who could see nothing but a fierce warfare in the realm of nature. Looking at nature just as she is, our conclusion must be that both competition and co-operation are seen in her domain. That being so, the evolutionists on both sides have not yet given the whole interpretation of nature, and therefore have not deciphered the underlying cause of her present status, and for that reason, and many others, they have not placed the hypothesis of evolution on a sound scientific basis. Their differences, which are fundamental, prove that they have not uncovered nature's secret.

We would suggest that the Bible gives us the key to the correct interpretation of nature. It teaches that the world was originally created good and happy; then sin entered and caused a lapse in nature's domain because man, her head and appointed ruler, had fallen; yet God did not give nature wholly over to evil and chaos, but still kept his hand on her operations; hence we see in nature both good and evil, both selfishness and altruism. And so it will be until the redemptive process is complete, when God through Christ will bring about "the restitution of all things," and the creation will be restored to its pristine beauty and goodness.

The writer has no desire to appear hypercritical or pickayunish; but he would call attention to the inaccurate use of a word in the advertisement of Dr. Patten's book. It says: "It (the book) shows that the universal *aim* of life is growth." The word "aim" is wrongly used. Life is an impersonal force or principle or entity; but the word "aim" connotes intelligent and volitional personality. Of itself life could not have an "aim." This loose use of words does much harm in the world. So many writers on evolution personalize the laws and forces of nature, attribute to them personal qualities, and in this way inject into *naive* minds the idea that nature herself is an intelligent entity. Darwin constantly committed this error in his work on "The Origin of Species." Let it be remembered that nature is not endued with personality, and therefore cannot by itself make intelligent choices. Intelligence, purpose and volition can be predicated only of rational personalities. If there is an "aim" in any of nature's processes, it must go back to personality—God.

* * *

Longfellow once told Russell Conwell about a visit he had made at the old home, long after his mother and father had died. In an upper room he found his mother's old rocking chair, and seated himself in his mother's place. Longfellow remarked that that was one of the loveliest experiences of his life. He felt that he was once more in the pure atmosphere of her sacred presence. His own soul seemed transfigured by the beauty of the thought of her noble spirit. Mothers would be happier if they knew how much more their children love them than they have ever been able to express.

Bane and Blessing

IN the modern religious controversy brought about by the violent attacks of unbelief upon Christian faith, there are some true but timid and sweet-toned Christians who grow weary and shrink from the polemic. None can escape the polemic; rest and refreshment are sure. In Colossians 2:8-10, Paul presents both sides of the polemic, under the form of the bane and the blessing. This passage reads: *"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fulness of the Godhead bodily, and ye are complete in him, which is the head of all principality and power."*

This injunction of the apostle is of the first importance to all Christians in all ages, and never more so than in these present days. Referring to the poison involved, Paul speaks most earnestly. It is not a cry of wolf, when there is no wolf; nor of peace, when there is no peace. It is not in terms of supposed evil or tender counsel, but in the tensity of present peril, and earnest warning: "Beware," "Take heed," "Look out," "Stop," "Listen." Nor is he attacking any particular person or persons. He uses no names. It is the teachings against which he directs his polemic. It is only when the teacher becomes so incorporated with his teachings that one cannot be separated from the other, that he mentions persons. One of the greatest curses of the race has been false teachings disseminating error and wrong. The battle of the ages has not been against persons, but for persons. We strive not against flesh and blood. Our weapons are not carnal, but spiritual. Some of those who have engaged in false teachings have been and will be rescued by faithful warning and testimony.

The intensity is again pressed in the object aimed at by the teaching: "Lest any man spoil you." The expression here does not mean simply to steal or injure property, but to spoil *you*. This word "spoil" is emphatic, and means, *ruin you*. It is not then a trifling injury, but a fearful destruction. The instrument by which the evil purposed is accomplished is plainly stated: "Philosophy and vain deceit, after the tradition of men and the rudiments of this world." Paul's age, like our own, was one of science and philosophy. He speaks of "Science falsely so-called." If he had been writing in English, he would have put "philosophy" in inverted commas, quoting the heretical teachers' own name for their system. "Vain deceit" describes the philosophy against which Paul warns. True science deals only with the facts of the natural world, as they are, and as they come within the reach of the human mind. True philosophy is the systematizing of these facts with sound, practical deductions from them. There is no conflict between this genuine science and philosophy and Christianity. It is false philosophy and science which attempt to reach God and the supernatural which Paul calls "vain deceit." It was deadly in Paul's time, and is deadly now, and must be everywhere and always withstood. The lines along which this false philosophy and "empty deceit" operate are specified by the apostle as "the traditions of men" and the "rudiments of the world." The false teachers are always quoting men, great men. Much that is taught today is as old as the tower of Babel. In the speculations of men there is nothing new, and not as much new in the real facts as is claimed. The rationalist and the real traditionalist often exist in the same man, when he is attempting to reach God and the supernatural by natural and human means. The word in the original rendered "rudiments" means the "elements," or A B C, the forms and exercises which appeal to the immature. With the early converted Jews, these rudiments refer to the ceremonial practices which were used in their premature conditions. With the converts from heathenism, their rudiments were rites and ceremonies by which they had represented their heathen ideas. This same rudimental tendency is found in the ritualistic tendencies today, in which the effort is made to represent heavenly and spiritual facts after rudiments of the art of man, but not after Christ.

The blessing which Paul presents by which the bane is to be overcome, is Christ; not the man-made Christ, but the real Christ, who came down from heaven. In him dwelleth the fulness of the Godhead. If therefore we know him, we shall know God in his reality and fulness, and we shall need neither philosophy nor science for this purpose. They can tell but little of God, but Christ declares him in his fulness, for he is the fulness of the Godhead. But note again that Christ with the fulness of Godhead comes to us, not with

speculation and theory, but *"bodily"*—flesh and bones—bone of our bone and flesh of our flesh. He not only was this while on the earth, but he is this now. He is "Jesus Christ, the same yesterday, today, and forever." As he became like us when he came into this world, so when we see him we shall be like him. Paul also promises, "In him ye are made full." He is not only the fulness of the Godhead, but if we know him and fellowship with him, we, too, shall be made full, and this filling shall go on for eternity. The theorist of Paul's time filled the distance between man and God with the various grades of being, called principalities and powers. But Paul says Christ is the head of all these, and once we have Christ, we have all forever. Though all the earth and the face of the heavens were covered with helpers and lovers of our souls, they could not do for us what we need. We need Christ of the New Testament, and he is all we need.—*D. S. K.*

A New Fossil Find and Its Meaning

ONE cannot always depend on the newspapers, but the following appears in one of the most reliable of New York's great dailies. Mr. John T. Reid, a mining engineer of Lovelock, Nevada, is also a scientific observer and a gatherer of fossils. At his home he has a library of something like five thousand volumes relative to scientific subjects. Recently he made an interesting and upsetting discovery.

A fireman was stoking his engine in Loveland one day about a year and a half ago, when he found a peculiar lump which he and the engineer saw was not coal, although it had come from the coal mine. It was shown to Mr. Reid, who found that it was the fossil of the right foot of a horse—a real horse like the horse of the present day, with a solid hoof, not with toes like the far-famed ancient *Eohippus* of the evolutionists.

Let us note the immense significance of this find. The horse's hoof was found in a coal mine amid the coal; but the coal deposits of Nevada and Wyoming are classified geologically under the Cretaceous period, belonging to what is known as the Carboniferous era. But not: the *Eohippus,* supposed by the evolutionists to be the ancestor of the modern horse, belongs to the Eocene period, which comes geologically long after the Cretaceous period. Yet here is the fossil of a horse's hoof, solid like that of the modern horse, found in a coal mine, belonging to a period long ante-dating the time of *Eohippus.* Then how could *Eohippus* be the progenitor of the modern horse? For added emphasis we quote from the New York *Journal,* which reported the facts as they were recited by Mr. Reid:

"In the meantime Mr. Reid put in considerable study on the fossil he had. He learned that equine anatomists had traced the development of the horse from a small four-toed animal they had found in earth formations dating to the eocene epoch, up through the oligocene epoch, the miocene epoch, and finally the pliocene and pleistocene epochs, growing larger and losing one toe in each epoch, until in the last two they found the equine quadruped as it exists today.

"And here, as Mr. Reid explained it, the plot thickens. For coal deposits of Nevada and Wyoming and the region thereabouts are classified under the Cretaceous, which antedates any of the epochs mentioned above. In other words, any animals caught in the Cretaceous strata of the earth must have been walking about earlier than those described above, and, scientists had averred, a horse dating from that period should have had five toes and been much smaller.

"The fossil brought to Mr. Reid, however, was to all intents and purposes a horse such as we today know, and the mining engineer carried three other horse's feet he had found in the desert to New York with him to afford comparisons."

Next we quote directly from Mr. Reid:

"This fossil must have dated from the Cretaceous Age, because it was found among the coal deposits, which are called Laramie in my part of the country and which geologists ascribe variously to the upper or lower horizon of the Cretaceous Period. There is other corroboratory evidence.

"In Willis, Utah, they found recently, and now have on exhibition at Brown Brothers' in Ogden, an animal track imbedded in the roof of a coal mine. The track had been imprinted from above, showing that when the coal was forming animals were wandering about the earth, though that is not generally accepted. Miners have told me also that they have come upon animal bones imbedded in

coal. They could not, of course, describe them adequately, for they had no learning on the subject.

"It is well known that vegetation existed in that period, for fossilized remains are plentiful. Superintendent Pyrde, of the Union Pacific coal mines at Rock Springs, Wyo., has told me that, imbedded in the coal, they have found what closely resembled the modern cocoanut in excellent preservation. From other authorities we learn that the flora of the period was considerably like present-day vegetation.

"My theory, greatly strengthened by this fossilized horse foot, is that the Lord originally made these things as we see them today. Although I was an evolutionist in the beginning, I have changed my view."

Experience—Faith

AN aged minister had a son who was one of the most brilliant pulpit and platform speakers in the United States. He was also president of a college. An acquaintance talking with the father—this was more than twenty-five years ago—expressed some apprehension that the son, amidst the confused and tumultuous swirlings of so-called scholarships in the misbeliefs of the higher criticism and new theology, would be carried away from the steadfastness in the faith in which he had been born and trained. Said the aged father: "I have no fears for W—," calling him affectionately by his middle given name, "for he has had a vital and genuine Christian experience." The distinguished son has stood firm.

In the conversation that followed, the clergyman of long experience maintained that those who have a vital, truly regenerative experience, who have received thereby "eternal life," will stand firm and remain loyal to Jesus Christ their Saviour, and that those who depart therefrom, who apostatize to false faiths, do so because they have not had such vital experience.

We recently received a call from a clergyman, a graduate from the theological department of Chicago University. He seemed to be entirely sound in The Faith, and we inquired how, considering his educational environment, that could be. He replied: "Before I entered the Seminary I had a vital Christian experience which verified to me many of the truths of our faith. I *knew*. So when teachings of the classroom contravened those truths, I simply passed those teachings into the scrap heap and they were without effect on me. For instance, when Prof. Foster said Christ was the product of evolution and that other Christs may be evolved, I knew better. At Chicago I selected what I judged to be good, of which there was much, and let the rest go. My inward experience of Christian things saved me."

Jesus says of "his own sheep" that "the sheep follow Him, for they know his voice, and a stranger will they not follow, but will flee from him" (John x. 4, 5). Here is a Christ-given standard of judgment that is discriminative and determining. His incarnation extends not only to his Person but to his Word. His voice has spoken. His sheep recognize his voice and follow him. If so-called sheep follow other than him, then manifestly they are not his sheep. Sheep-nature is attested by loyalty to the shepherd.

The turning of so many from the Christian faith to other cults seems to be easily accounted for. Not having had a vital, new-birth Christian experience, not at rest, disappointed, dissatisfied, they listen to persuasions of some propagandist of another faith who holds out hope for them to get the satisfaction they miss and crave, and assures them they will get it there. They go,—follow "a stranger." Not sheep.

This discriminative standard which Christ has established should be set conspicuously to the fore in the religious controversy that is now waging.

No Fundamentalist denies Christ in his true, proper Divine Person, or in what he has said: He and his Word are authoritative, supreme, final. Modernists, denying the Virgin Birth and Jesus' divine paternity thereby perforce deny his Deity however much they may shuffle words and limp logic to camouflage their shocking lapse from the Faith, and they make his Word a shuttlecock playing fast and loose at will, it having no authority except what their own subjective individuality gives it. Which are His sheep? Whose voice are they hearing and heeding?

While utterly disclaiming all intent or desire to judge any class or individual—the Lord judge them!—we do insist that Christ's

standard is and shall be the norm of judgment. That is what is to discriminate between the sheep and the not-sheep.

In applying the standard by way of general delimitation, it would seem justifiable and fair to say that so-called Christians may be distributed into two classes: first, those who have had a vital, regenerative experience; second, those who lacking that experience are Christians only by education. The first might be termed Christian christians, the second conventional christians. The first will be "sheep," the *second not*-sheep. And this discrimination will apply to occupant of pew and pulpit alike.

Experience coordinates with faith.—*W.H.B.*

Pathetic

THERE is a tonic for the discouraged! For those who feel, like Elijah, they have good title to a shady spot under a juniper tree in the wilderness, or that they should rightfully have possession of a cave! All's up! No use, the prophets are all dead and it is too much for one man alone. They'll hide in the cave!

An old saying is "Things are never so bad but that they might be worse!"

We wonder if we betray a confidence if we quote from a report that just fell into our hands, made by a Home Missionary to his superiors.

It pays to support, generously support, our Foreign Missionaries. No one has done his duty or lived up to his privileges who has not done what he could to encourage Foreign Missionary work!

But we feel we neglect the heathen at our own door! And the consecrated Home Missionary who makes the sacrifice to rescue him! We submit that we dare have no less zeal for the heathen at home than we have for the heathen abroad!

Now read a portion of this Home Missionary report. Here is food for thought! After reporting the regular services held on a sparsely settled field he humbly makes note that he has received the munificent sum of fifty cents so far (April 16) this year to support himself and family!! And there isn't a word of complaint in the whole report!

Total visits for last year were 800. At many of the places visited short services were held. Addresses were made to young people in country public schools. In many places this was the only time the Bible was read in school. He conducted two funerals. Since he discouraged marriages of children from 12 to 15 years these found parsons elsewhere who were willing to unite them. He ministered to the poor and the sick, and entertained people in their home freely, one of them staying four months and then he left, taking with him nearly all his tools and other things—a real loss and hardship.

In addition he served as barber and dentist and messenger, and colporteur.

The report continues: "This report is not made in any spirit of exultation or self gratulation of pride or boastfulness, for there have been many failures and severe hardships in it all. *But God's Word shall not return unto Him void.* It does not show the awful conditions and opposition met and overcome; the vile wickedness of the people hindering God's work, their hatred of anything spiritual, the revilings and curses with which we are met.

"It does not show the dangers and accidents we passed through, nor does it show the many meals we have missed because there was nothing to eat, nor the hours spent in agonizing prayer, the very heavy burdens and the heartaches.

"But neither does it show the many answered prayers, nor the joys in service, as it cannot show the comfort and gladness we have brought to many needy souls. We are His servants. Our whole thought is for others.

"We are grateful to God for all His loving kindness, tender care and many mercies and the rich blessings throughout the past year! Praise the Lord!"

We have a fund to supply such needy ministers with the CHAMPION. Would *you* like to share in this work? If so, send us $2.00 and make some one happy every month for twelve months! We know a number such consecrated ministers and missionaries.—*F. J. B.*

* * *

The man who has got a real live message, with the power of the Holy Spirit inspiring it and backed up by a consecrated heart and life, will be welcomed and listened to in America more eagerly than ever before.—*Gipsey Smith.*

Obedience

THE average man means to do right, that is, to keep the moral law. But morality is of two kinds.

On the one hand there is a servile morality which puts the emphasis upon the law. Far be it from us to belittle its importance. Our Lord said "He that doeth the law shall live by it;" and by the same token he that breaketh the law shall die under it. It was because of Christ's regard for the sanctity of law that he came into this world to save men from the penalty which they had incurred by breaking it. But the man who lays the sole emphasis on keeping the law is in hopeless bondage. The law is his task master, a hard task master, standing over him with a whip of scorpions, saying, "Thou shalt!" and "Thou shalt not!" and adding "The soul that sinneth it shall die!"

The other sort of morality is filial. It puts the emphasis not on the law but on the Lawgiver. It regards the law as of perpetual sanction since it was written on tables of stone, but it regards the Lawgiver as above the law; and its obedience is rendered to please God. It recognizes the fact that the law is good, and that the Lawgiver is beneficent in giving it; and therefore the right motive in obedience is love toward him.

It accepts the teaching of Christ, in whom we receive the Spirit of adoption whereby we cry "Abba Father." Thus law is reduced to gospel, the Lawgiver becomes a Father; and morality is expressed in terms of redeeming grace. "We love God because he first loved us;" and the highest expression of his love is in the giving of his only-begotten Son to save us. Christ is, therefore, the beginning and the end of morality.

He who has learned to place the supreme emphasis not on Sinai but on Olivet is delivered from the bondage of the law and, in finding the joy of obedience, he enters into "the glorious liberty of the children of God." He pays his honest debt not because it is the "best policy" but because it pleases God. He keeps the Sabbath not because of the Fourth Commandment, the validity of which he fully recognizes, but because, the Lord said "The Sabbath was made for man." He goes to Church not because it is his duty but because, this is his Father's house; and on his way he sings, "How pleased and blessed was I to hear the people cry 'Come let us worship God today.' "

Thus he is free from the bondage of the law by finding the delight of keeping it. He is controlled not by scruples but by principles; not by obligations but by filial love. To him all rules of living are briefly comprehended in these, "Thou shalt love the Lord thy God with all thy heart" and "Thou shalt love thy neighbor as thyself." So love becomes "the fulfilling of the law."—*D. J. B.*

Notes and Comments

MANY people would save themselves much trouble and doubt about the Bible, if they would only remember the many times its speaks of the love of God. Not only does it tell directly of His love in many places, but everywhere the fact is implied that God loves us and desires our salvation. Even when He rebukes and condemns sin, He does not do so in and arbitrary or resentfull way, but only to warn us of its fell power and destructive nature, and to show us that He is willing and waiting to deliver us from bondage and consequences. The Bible says plainly that God has "no pleasure in the death of the wicked," but wants them to repent and come unto Him and live. If people do not like it because the God of the Bible reproves sin, that is their own fault, not God's. God hates sin and it is right that He should hate it; but He loves the sinner, and desires to save him from his sins.

The Christian world-view is most comforting and refreshing. Compare it with other views. It begins with God as the Creator. Is not that an uplifting doctrine? Does anybody want the universe to have another kind of origin? If God created it, He can take care of it; therefore we have the Bible doctrine of divine preservation and providence. But sin entered the world, and wrought spoliation. How can so great a catastrophe be repaired? Again the Bible comes to the rescue in the divine plan of redemption through the incarnation and sacrifice of the Son of God. That being true, ought not every one to rejoice? Nobody should com-

plain because "God so loved the world." It is good news indeed. "Joy to the world, the Lord has come!" But much more is to be told. According to the Bible, God has prepared a wonderful destiny for all who will permit Him to save them and bring them into unity and fellowship with Him according to the law of righteousness. Surely everybody ought to rejoice over such a gracious plan and purpose. Oh! let us look at the Bible in the large. Let us consider its sublime, beautiful and reasonable world-view.

A good and true book (dated 1922) has just come to hand. It is David Baron's "The Servant of Jehovah." It gives a rich exposition of the fifty-third chapter of Isaiah. In speaking of his special study of this "truly wonderful Scripture," as he calls it, he says, speaking of himself in the third person: "It has confirmed his faith in the supernatural character of prophecy, and made him feel as never before that Holy Scripture has upon it 'the stamp of its divine Author—the mark of heaven—the impress of eternity.' It has, if possible, wrought deeper conviction in his heart that Jesus of Nazareth is indeed the Christ, the promised Redeemer of Israel—He of 'whom Moses in the law and the prophets did write.'"

We like to think of Christ in all His diverse characters. We want the historic Christ, the Christ portrayed in the New Testament and in the Messianic passages of the Old Testament. No humanly devised and invented Christ will answer the soul's desire. The real Christ was loving, but not weakly so; He was also just; He would not connive at sin. He was gentle, but also stern. He was "meek and lowly in heart"; yet He was full of dignity and strength. He said, "Come unto me, all ye that labor and are heavy laden"; yet He indignantly drove the money changers from the temple with a whip of small cords. He declared that He came "not to be ministered unto, but to minister, and to give His life a ransom for many"; but He also declared that at the last day He would say to some, "Depart from me, ye workers of iniquity." Thus the historical Christ bears many characters. He is all-inclusive; He lacks no moral and spiritual quality. In brief, as the apostle expresses it, "He is all in all."

The following is Dr. John Roach Straton's graphic description of an exhibit in the American Museum of Natural History:

"The scene was interesting. There was the first showcase in the hall—a sort of synopsis of the whole theory. Down at one end of the line they have the skull of a little monkey no bigger than one's fist. Next to it is the skull of an orang-outang, and then a chimpanzee, and then an old male gorilla, and then a young gorilla, and then the so-called 'Java ape-man,' and then a bronze model bust of that gentleman, and then the 'Piltdown' skull, and then the 'Neanderthal' skull, and then the 'Talgai' skull, and then the 'Cro Magnon' skull, and at last the skull of a modern white man."

There, gentle Christian reader, you have your pedigree! Compare it with Genesis I and II.

A correspondent of a valued exchange complains in this way: "I am increasingly amazed and dismayed at the want of Christian spirit among those who follow Christ." In reply we would suggest, it is a downright pity that the modernists are so unmanly. Why do they complain so much about being terribly abused? Are they not able to take their own part? The martyrs of the early church, even when they went to the stake, did not whimper and complain. Even Firpo, the pugilist, when he was almost beaten to pieces by Dempsey, never shed a tear nor uttered a plaintive cry. It should be expected that among earnest men in debate there will be more or less of the "give-and-take" of battle. It does not always mean that men are angry or vindictive when they use vigorous speech. Besides, the modernists themselves employ just as many epithets as the orthodox advocates do. There is one thing about orthodox folk—they fight, but they do not whine about being abused. The reference to Christ is not very fortunate. Sometimes He was very gentle, but on occasion no one could be sterner than He. See Him cleansing the temple. Hear Him drawing the picture of the judgment day. True, the Bible portrays "the gentleness of Jesus"; but it also speaks of "the wrath of the Lamb."

Here is a consideration that ought to make people see clearly the difference between science and speculation. By experiment, men may produce fire where there was none before. So everybody accepts this as a fact. Now just such a clear case of spontaneous generation must be produced before it can be said to be proved; before it can be placed upon a scientific basis. The same mode of argument applies to the transmutation of one species into another. A real instance is asked for, please!

In the first chapter of Genesis a most suggestive sentence recurs seven times: "And the evening and the morning were day one," or "day two," etc. What is the meaning? One would think at first that a more natural order would be: "And the morning and the evening were the first day," etc. But the Bible goes deeper. Note the various days. Each one begins a period in a more or less dark and unfinished state and then unfolds or progresses to a light and completed state. So it begins with night and ends in day. The Bible is a marvelously deep Book.

Of course, people will always have different preferences. The editor of the New York *Times* certainly has his. In speaking of the "Hall of Man" in the American Museum of Natural History, he "orates" in this way: "In fact, the story of 'The Age of Man' becomes infinitely more interesting and significant, and his creation vastly more marvelous, as the borders of this age are carried back tens of thousands of years. Such prolonged evolution assumes an omniscience beyond any that was ever conceived of by the straitest of any sect a generation ago, and gives a dignity to man in the revelation of a long-planned destiny instead of a series of specific creations. Even yet, from only a human view, one cannot see at the end of any day that everything is altogether 'good.'" But we must protest. We fail to see any "dignity" in the idea that God first made man a low-down brute, fighting for his life with other fierce brutes in a jungle, and then spent two million years in developing him into some sort of resemblance to a human being. The trouble with many people is, they simply think of this theory in a general way, and do not try to analyze it in detail, or they would see how revolting it is.

No stronger proof of Christ's divinity can be conceived than His last words to His apostles. St. Mark tells the wonderful story. He says that Jesus appeared to the eleven apostles after His resurrection and upbraided them for their unbelief and hardness of hearts. Yet in spite of their weakness and want of faith, He immediately said to them: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be condemned." What a commission to a few weak and unbelieving men! Was ever so great a trust put into such incompetent hands? How did Jesus know that they would succeed? How did He know that His enterprise would be carried forward in such unpromising circumstances? And, as we know, it did succeed. There is only one adequate answer: Christ was divine, and knew the future, and knew also that, after His ascension, He would endue His apostles with power from on high.

With a good deal of *ictus* Dr. Henry Van Dyke asks where Christ taught that His sufferings were intended to "satisfy divine justice." In turn, we would ask, Why did Christ suffer? Did He suffer, as the advocates of the "moral influence" theory hold, merely to make a display of divine love? Then it was merely a spectacular performance; it was not something absolutely necessary for our salvation. Does the world want such a histrionic display on God's part? We do not believe it. Christ came and suffered and died to become our "ransom" and to win for us "the remission of sins." "With His stripes we are healed." "The chastisement of our peace was upon Him." He was "the propitiation for our sins, and not for ours only, but for the whole world." We would also ask, What became of the divine justice if Christ did not suffer in man's stead? When God forgives sin, does He simply wave aside the principle of eternal justice? How long would any moral or civil government stand on such a procedure? No; this so-called "moral influence theory" is all wrong. It disregards divine justice, and makes love merely sentimental and spectacular. The eternal Son of God, who is the ground and source of the law of love and justice—He, and He alone, could come in love to man and save him, and at the same time satisfy and uphold the moral government of the universe.

Why are many people so dissatisfied, ever-longing for something that they cannot find? Because they do not put their trust in the Ultimate Reality. The Ultimate Reality is God, the eternal Personality, the Source of all finite being. It stands to reason, then, if people depend only on the dependent, they cannot live a fully satisfied and stabilized life. If they rely only on the relative, they have only relative peace and satisfaction. Only when they connect up their lives with the absolute, can there be absolute rest and serenity in their souls. Thus the reason of the unsatisfied longing of so many souls lies in their choice of the lesser and inferior good instead of the Supreme Good.

An acute writer, Beverly W. Kunkel, reviews three recent books on evolution in *The Nation* for Jan. 16th. They are as follows: Johan Hjort's "The Unity of Science," C. Lloyd Morgan's "Emergent Evolution," and John M. Tylor's "The Coming Man." We have not read these books, but we take it for granted that so competent a writer as Mr. Kunkel has represented the authors correctly. In his first paragraphs he indicates that he himself accepts evolution. So he has not read the books with any prejudice against their main contention. But how do the three evolutionists agree. Not very well. The first holds that the distinction between dead and living things "is due merely to the imperfection of our knowledge and not to any difference in principle between the things themselves." The second maintains that the distinction between the physical and biological sciences is justifiable and that living organisms do not belong to "the realm of the mechanical." The emergence of life "is not to be referred simply to mechanics and chemistry." He also holds that God is the only adequate explanation of the cosmos. Here is a fundamental difference between Hjort and Morgan, two advocates of evolution. Then Tylor enters to add confusion: holding that "every stage ushers in something new." Also that not "the fittest survive," but "the dominant group has always given way to some other form apparently weaker and less fit, but with capacities which in turn have made that form dominant for a time." "The fittest is always the parent, never the child, of the dominant." The last sentence is a direct quotation from Tylor. The other quotations are from the reviewer. Thus do the evolutionists differ. In re Hjort's dictum, it is speculation, not science, to fill up the gap between dead and living matter with "the imperfection of our knowledge." Scientists ought to know the difference between what they prove and what they speculate about.

"Is the universe friendly?" That question is sometimes asked in an agnostical spirit. Some time ago we read an article on that subject in one of the leading magazines—we do not remember now which one it was. After a strained process of reasoning on the part of the author his readers could not be quite sure whether he believed that the universe was friendly or not. The Christian has no difficulty in deciding the question. He knows that the universe is friendly because the God in and back of the universe is friendly. How does he know that? The Bible tells him so: "God so loved the world that He gave His only begotten Son."

"The Divine Initiative"—that is the title of a book of great spiritual value by Dr. H. R. Mackintosh, Professor of Systematic Theology, New College, Edinburgh. Modernists are disposed always to work from man up, and sometimes they do not get very high, because man has so groveling a nature. The true Christian theologian, such as Dr. Mackintosh is, works from God down to man. For everything good the initiative is with God. He makes the beginning. There may be development in man's life toward righteousness, but it is because God first comes to man and begins the good work within Him. The call comes from God; the ability to respond to the call comes from God. "Every good and perfect gift cometh down from the Father of lights, in whom there is no change nor shadow that is caused by turning." The evil has its initiative in demons and evil men. The good comes from God. That is the essence of Christianity—"the divine initiative" making possible the human response.

Mr. Ransome Sutton, who indulges in many human speculations and then mistakes them for science, was asked to give some proof of evolution. What kind of proof do you suppose he brought forward? He gave the whale as a proof. Some millions of years ago the whale was a land animal. He decided for some reason, no one knows why, to take to the water, and thus by slow degrees he grew into the aqueous animal he is now. Let us just try to imagine the process. Why would an animal living on the land prefer to live in the water, if he began on the land and was adapted for life there? If at first it was unnatural for him to live in the water, as of course it would have been, why would he persist for ages in making himself uncomfortable? No less difficult is it to see how an animal, adapted to life in the open air, would ever, by persistently forcing himself to stay in the water, evolve the organs that would fit him for residence in the water. The trouble with evolution is, no one can explain why it should cause animals to perform such unnatural stunts.

Much is made nowadays of vestiges. They seem to be looked upon as a sure proof of man's descent from the animals. The appendix is an example. But there are two counts against that kind of speculation. First, ac-

cording to evolution itself, if the human appendix is of no use, it ought gradually to disappear. Indeed, it should have disappeared long ago. But it persists, and no one has ever suggested that it has grown smaller. Even if the physiologists have not yet discovered its use, that does not prove that it performs no necessary function. It may be like the thymous gland, whose use for long years was not known; but scientists have just discovered that it is absolutely essential in early life, even though afterward it may be dispensed with, like the appendix and the gall-bladder. Thus the appendix may not be a vestige at all, but a necessary part of the human anatomy.

The evolutionists also hold that the coccyx is a vestige—"the rudiment of a tail," as Webster's Dictionary gives it; one would better say the "left-over" of the tail that man once sported ages ago when he was a tree-clambering animal. But such speculation appeals more to credulity than to reason. We simply propound the question, Must not the spinal column have a terminus? It surely could not go on extending itself indefinitely. Well, what better kind of a terminus could it have than the coccyx? One consisting of four vertebrae, more or less consolidated and tapering to a point, is precisely the form that one would expect for the lower end of the vertebral column. Thus the coccyx may not be a vestige at all, but just a necessary and well adapted part of the human anatomy.

Elsewhere in this journal we have called attention to Mgr. LeRoy's great book, "The Religion of the Primitives." Here we give a direct quotation from the book: "The idea of God is clearer, simpler, and freer from mythological conceptions, as we penetrate more remotely into the history of nations." This proves, as has been proved so often before, that the human family at the outset could not have been a race of superstitious, animistic savages, as the rationalistic critics have been teaching. Will they not soon learn the lesson of history?

The editor of *The King's Business* puts it in this way: "The enemy is pleading for us to use the dulcet, pianissimo tones when we speak of them and their vagaries, which they are broadcasting everywhere." At the same time, while they are asking the conservatives to be very gentle, they are calling them "ignorant," "reactionary," "archaic," "opposed to science," "fossilized," etc. Where are their own soft, dove-like notes? We would like once in a while to hear them use the pianissimo keys; it would be a novel sound. Professor McMurrich, of Toronto, Canada, recently called all opponents of evolution "ignorant." Professor Edmund Soper called Mr. Bryan "an exceedingly dangerous character." Drs. Cadman and Van Dyke in addresses recently given spoke of him in terms that made him out to be an "ignoramus." Dr. Van Dyke denounced him as a man "who talks much but reads little." President Hibben, of Princeton University, not long ago denounced the fundamentalists for not accepting "the facts of evolution," and yet he did not set forth a single *fact* to prove it. So it would be well for "people who live in glass houses," etc.

In giving our interpretation of man, let us look up and not down. His creation in the divine image connotes his value and importance, and means that he was made for a noble purpose and intended for an exalted destiny. Although he fell into sin, and brought dishonor upon himself, and rendered himself unworthy, yet he is not worthless, any more than a diamond which has fallen into the mud and become soiled has lost its intrinsic value. Therefore man, although a sinner, is salvable. Through divine redemption and grace he is capable of having the divine image in him restored. The Bible conception of man is the highest and most inspiring.

Another advocate of evolution has come forward, according to a writer in the New York *Evening Journal* of March 19th. This time it is Professor Hervey W. Shimer, of the Massachusetts Institute of Technology. The old threadbare arguments are repeated, although in great detail—the arguments from similarities, physical and mental between man and the lower forms of life. Again we repeat that such parallels do not prove evolution; all they prove is that the Creator of the universe made it a cosmos with a unified plan, and did not throw things together in a helter-skelter fashion. Having made the primordial material and all the lower forms of life, He placed man in the midst of it all and organized him in such a way as to be adapted to his environment. That is all these prove—the unity of the Maker's plan; they do not prove how He did His work, or how He carried on His processes. The view of special creations, however, will explain all similarities in a most adequate way. And that agrees with Biblical teaching, which is a decided count in its favor. The only way by

which the evolutionary theory can be established scientifically is by bringing forward a number of real empirical observations showing that one form has actually evolved into some distinctly higher form. Until such cases are found, the theory is still in the conjectural stage. That red-headed woodpeckers hatch red-headed woodpeckers is a fact, because it has been observed again and again. But no one in all the history of the world has ever known the red-headed woodpecker to develop into flickers. Cannot the scientific gentry see this point?

Let us remember that spiritual things are spiritually discerned. "Christianity," says John Telfer, "is the religion of the Holy Ghost. Ethics and moralisms are very well, but where is the power to live them? It is found in the gospel. Other so-called religions know nothing of the Holy Ghost. Not only so, but without His presence even Christianity is helpless and inefficient. What are formal worship, ritual, preaching, if they are without the presence and the power of the Spirit?"

Take any saying of Christ like this: "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father" (John 16:28). How can such language be reconciled with the idea that Christ as a person was naturally generated, as other men are? But if the doctrine of His virgin birth is accepted, all such expressions become as clear as the noonday sun.

The following quotation from "a very able author" (whose name is not given) is taken from a recent book, "The Crisis of the Churches," by James Payne: "In the course of her long history, science has had to revise and correct her judgments, not once or twice, but constantly. Many of the discoveries that she believed she had made have been found to be the figments of a too fertile imagination. She has often taken a position that she deemed impregnable, till one day a new fact or a fresh discovery arrived, and the fortress had to be evacuated. . . . It is the same in all sciences. They teach today what they may have to deny tomorrow. Now, it is very necessary to keep this fact in mind when we are tempted to accept the present conclusions of science as final."

It is a mistake to speak about truth changing from generation to generation, as some inaccurate writers do. Truth is ever the same. It is man's apprehension of the truth that changes.

Not long ago a prominent minister published an article under the title, "Religion Versus Theology." It is pitiful to see a man display such surface thinking. What is theology? It is the science of religion. Just as is the case with all sciences in their several spheres, theology is an attempt to assemble, schematize and correlate the data of the religious realm. In this supposedly scientific age, do people demand science everywhere else and yet decry it in religion? One might as well say, "Flowers Versus Botany," "Rocks Versus Geology," "Life Versus Biology," "Stars Versus Astronomy." Oh, that people would think consistently. Our observation is that those who denounce theology have never studied it very thoroughly.

Here it is again in bald form, told in Dr. James Payne's book, "The Crisis of the Churches." A devoted missionary, who had returned to England, asked a bright young girl, the daughter of a missionary, whether she had accepted Christ as her Saviour. This was her reply: "No; but it is true, is it not, that we have all come from monkeys?" The missionary said, "No, my child, we came from the hands of our Creator." The child looked very much surprised at the remark. "Think of that," the missionary remarked; "the heathen among whom I have labored for years would not accept such a theory!" It is indeed time for people to begin to think seriously.

Well would it be, indeed, if men would heed the earnest words of President Charles G. Finney, spoken many years ago, but most apropos to these times: "I must confess that I am alarmed, grieved, and distressed beyond expression when so much stress is laid upon the necessity of mere human learning and so little upon the necessity of the baptism of the Holy Ghost. Of what use would ten thousand ministers be without being baptized by the Holy Spirit? Ten thousand ten thousand of them would be instrumental neither in sanctifying the church nor in converting the world."

Good Bishop Ellicott could see the unity of things. He had the logical mind. He could tell what belonged together and what did not. This is what he said about the early parts of the Bible in their relation to the rest: "So essential is the book of Genesis to the Bible that without it the Holy Scriptures would scarcely be intelligible: with this introduction, all is orderly and follows in due

course." True! the Bible is not a mass of *disjecta membra;* it is a living organism of truth.

The Iliff School of Theology (Methodist), Denver, Colo., seems to be in throes and throws. Bishop Charles L. Mead, of the Colorado area, has called for the resignation of the entire faculty. In the readjustment, no doubt some of the professors will be reappointed, and probably some will be dropped, at least it is to be hoped so. For instance the Professor instanced in the March CHAMPION, p. 144, who is said to have expressed views as to the Person of Christ that are "out-and-out Unitarian," should be retired. And there are others. Yet we note that this Professor, Dr. L. B. Longacre, has been engaged for one of the instructors at the Garrett Summer School of Theology, Evanston, Ill.,—this the largest of the Methodist theological seminaries. The March *Grace and Truth,* reports John Edward Bentley, M.A.,S.T.B.,M.R.E., Professor of Religious Education at Iliff, to have said: " 'Ye must be born again'—Certainly I believe this. One day I woke up to find that this was the day that I was to take the hand of a fair lady and make her my wife. That day I was born again. Then one day a little boy was born into our home. I was born again, the mother was born again, the grandmother was born again. Surely I believe we must be born again." The Scripture being born again, *i.e.* being "begotten from above" by the Holy Ghost, is called regeneration; the Iliff kind must be degeneration. And what a gas-tronomic intellectual state it must have been that could eructate such a mess! Back in the days of the Thomsonian (Samuel Thomson, 1769-1843) school of medical practice (botanical) there was, it is said, the bark of a certain tree that was much used as a medicine, and if they wanted it to have an emetic effect they scraped the bark up, but if a contrary effect was desired they scraped the bark down. Evidently Professor Bentley's system requires that the dose should be scraped both ways. And the place should be fumigated.

The Rev. Dr. William Pierson Merrill, pastor of the Brick Presbyterian Church, New York City, has an article in the February *World's Work* on "Protestantism at the Crossroads," which we have read with care. *His* Protestantism is down on a crossroad, and not up to the main road—the highway cast up for the ransomed of the Lord to walk in—but its path runs on a descending slope that ends in a bog from which there is no extrication. It is modernism—humanism—at its best. We are reminded. An ultra-modernist minister in a certain town was at the railroad station, and proceeded to admonish the telegraph operator, who was a staunch Presbyterian brother. "People should be progressive," he said, "in their religion even as in other things. Your railroad has to keep up to date." "Sure," the key-ticker placidly responded, "but we still run the trains on the track."

The re-affirmation by Lutheran educators of their loyalty to the fundamentals of the Christian faith, noted in the editorial, "Lutheran Educators Stand Firm," in the April BIBLE CHAMPION, p. 182, was heartening reading in these days of defection. The editorial concludes: "The news is too good to keep! Broadcast it everywhere!" The United Brethren denomination has in this country a membership of over 390,000. To allay whatever feeling of unrest may be arising among them, their Mission Board, at a recent meeting in Dayton, Ohio, issued the following: *"Resolved, That we, as a board, do here and now reaffirm our unwavering belief in the inerrancy of the scriptures as man's only rule of faith and practice; in the Saviourhood and Lordship of Jesus Christ; in his substitutionary sufferings and death; in his bodily resurrection from the grave; in his exaltation at the right hand of God as man's intercessor; and in his final personal return to earth in power and great glory. And we hereby give assurance to the entire denomination and to all other Christian bodies that no missionaries will be sent out as representatives of this board who do not accept these doctrines without reservation and give assurance of their willingness to faithfully preach the same."* Let Baptist, Congregational, Episcopalian, Methodist, Presbyterian, etc. mission boards take notice.

Proselytism doesn't always work. Said an Episcopal little lady to her Presbyterian little boy neighbor, "Johnny, come to my Sunday-school. 'S nice one!"

"How'se it a nice one? Whaddye do?"

"Oh, we sing hymns and have the collect, and—"

"Nothin' doin,' " blurted the little boy. "I had the colic once and it hurt sumpin' awful."

But sometimes it does work. The rector of the Episcopal church at Mamaroneck, N.

Y., presented to the Bishop for confirmation 56 persons, "the largest class in the history of the parish. About one-half of the class were adults and more than one-half were from other religious bodies."

A religious journal has been carrying some weeks a full page advertisement with large-type heading, "Rediscovering Jesus," and below is a list of thirty-three books, "the most important recent volumes on this great theme," which it offers for sale. Reading the titles we could not but ask, When was Jesus lost, that he needed rediscovery? Have these authors any "finds" that were not available before, and that have not been known through the years? The "sources" of knowing Jesus are 1. The Scriptures, 2. His work in the world, and 3. Personal experience. What have these gentlemen found besides? We have studied Him as He is portrayed in the Bible; we have studied His work in the world, and we have had personal experience of Him. We were introduced to him more than sixty years ago, and we two have been friends ever since. We have called Him our "Pal," and we have had great times together. To adapt the refrain of a hymn:

"And He walks with me, and He talks with me,
And He tells me I am His own;
And the joys we share as we tarry there,
None other has ever known."

If you want to see how much He has been to us, read the editorial "Fellowship" in Feb. 1921 CHAMPION, p. 85. These books are pretty much all by preachers, and we have more than a suspicion that mostly they are just talking *about* Christ instead of preaching *Him*. What the world needs most, in fact is perishing for want of, is Christ Himself, and not unsaving thoughts *about* Him; kernel, not husks; meat of the nut, not shucks. Oh, that all our pulpits would *ring* with the true, *saving* Gospel message. Print these messages.

A Persia missionary, itinerating, stopped over night at a village. Her host, a man who has had no Christian fellowship except in a few brief trips to Teheran, asked her the meaning of the Lord's Supper. It was explained. Then he said: "I didn't just understand, and in order to make no mistake I have been eating all my food 'in remembrance of Him.'" Wouldn't it be a good thing if all of us should make the same mistake?

An Englishman, Charles Brown, preached a sermon at the Conference on the Church and Social Questions, in session at Murren, Switzerland. His subject was "Repent!" his text being Matt. xi. 24, "It shall be more tolerable for the land of Sodom in the day of judgment than for thee." He says: "What is it to repent? That is a great word. Whether we take it in Greek or Latin, mind is in it. 'Thou shalt love the Lord thy God with all thy mind.' To repent is really to re-think, and the people at Capernaum had refused to think." That is the nearest he gets to telling what repentance is. We would commend to him the words of an English woman, sister of Isaac Taylor, who wrote for children:

"Repentance is to leave
The sins we loved before,
And show that we in earnest grieve,
By doing so no more."

And the answer to question 87 of the Westminster Shorter Catechism is to the point: "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God, in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience."

It is reported that "Hexamethylenetriperoxidiamine has been tested by the bureau of mines to determine its detonating value. It is an explosive that may be useful in armor-piercing shells." What won't moderns get up next! The *New York Times* had a column with these headings: "Modernists Meet to Plan Platform." "Held Secret 3-Hour Session, First of Series to Draw Up Principles." "Will Keep Up Struggle." "Must Express Their Objects Fearlessly at Every Opportunity, Says Statement." So far, Modernists have been mainly negative, denying what conservatives hold and teach, destructive not constructive. Now that they are becoming constructive, we wait to see how their concoction will rival this 29-letter government compound. To be sure, they have "detonated" a good deal—as it says in Macbeth, "Sound and fury, signifying nothing," at least not much—although it must be confessed that their "explosives" have sadly disturbed church peace and seem to bid fair to disrupt church unity. Religious *hexame*—etc., may be something "orful."

A patron writes us: "I have read over and over again Dr. Burrell's editorial, "Who Is This?" in April BIBLE CHAMPION, and

with eyes overflowing with tears of joy as I beheld what a wonderful, wonderful Saviour we have. A fitting presentation of a most exalted theme. On my desk as I write is a copy of the New York *Times* that has more than a column report of a sermon by the Episcopal rector, Rev. Dr. Guthrie, of New York City, which is headed, "The Christ Myth." A sub-heading is "Oldest and Most Beautiful of All Fables is That of Osiris," which, he says has "passed bodily into the Christian religion." He declares that "death from boredom would be the fate of the Christian religion unless revived by injections from paganism to keep it apace with modern progress. Old-fashioned religion really bores. That's what is the matter with it. It bores, and boredom is worse than murder." Wouldn't it be well if this divine (?) could have an injection of common sense? And the next sermon reported is by Rev. Dr. Potter, a Unitarian, which is headed, "Heaven and Hell, Magical Jesus, and Infallible Bible Are Bogeys." We read in the Scriptures that the ways of the Lord "are inscrutable and past finding out." One of the inscrutable things to me is why He allows such creatures to infest His Church."

A letter has turned up that we received nine years ago, from which we quote: "In our Theological Club last Monday, one of the D.D.'s said: 'One day Harnack said to me and other students, 'If any of you wish to discuss religious matters, I always spend Monday evening at — Beer hall, and you can come down and we will talk religious things over.' " The writer adds: "I said to the brethren that I had often wondered about the fantastic theories made in Germany, but now I understand it all. They burst into a prolonged laugh. A beer mug and a meerschaum pipe are poor inspiration for theories of theology."

As reported in the Cleveland *Plaindealer,* the Rev. Dr. Alexander McGaffin, assistant pastor of the Church of the Covenant, laments "the temper of the fundamentalists," and says it is "more deplorable than their apparent ignorance of the proven facts of knowledge to which Christian teaching must inevitably adjust itself." This swelled-head sort of talk has become so familiar that we simply smile. And this is the church whose temperamental sweetness and light have led them, as is reported, to expel the fundamentalists among the teachers from the Sunday-school. We wish the erudite Doctor—being a modernist he must be learned—would name some "proven facts of knowledge" that the fundamentalists do not accept. And he says, "There is the clash of two types of mind, the closed and the open mind." We accept the designation as hereinafter explained. The fundamentalist mind is closed at the bottom, but open at the top, and so holds all that is true according to the Word of God and that the ages have tested by experience and found thus to be incontestably true, and doesn't let it run out; open at the top to receive from above whatever is "proven" to be true. The modernist mind is "open," *i.e.* leaky all around like a sieve, and there has run or is running out of it fundamental truths of the ages, and it retains the new brushwood and sticks that its meshes are too small to let through. What a hodgepodge! Oh, yes, the fundamentalist mind is "closed," thank the Lord; we don't know what rendering to make for the modernist open mind.

Mormanism is not dead—it is very much alive. We know no one better versed on the Mormon question than is our old friend, Rev. J. D. Nutting, 9277 Amesbury Ave., Cleveland, Ohio, who has worked among the Mormons the last 31 years. He has given the best of his life on this service. If we estimate the good he did in all these years he was successful. If we tabulate the sum total of all voluntary contributions which supported this work he will have the sympathy of all who know! It was a work of love! His reward will follow in another world where proper estimates are recorded for sacrifices made here. Dr. Nutting urges that it is really worth while to bestir ourselves. That there are now 1,200 organizations in the United States *outside* of Utah! And that there are no less than 2,000 emissaries out "proselyting," as they call their missionary work. He feels the sect known as Josephites or "Reorganized Latter Day Saints" because of their insisting they are not Mormons at all, need the greater attention. All interested—and every last one of us ought to be—should write Dr. Nutting, at above address, for literature that is informing. It is free for the asking. The Utah Gospel Mission in the last three years has held 668 meetings, with 60,000 present; visited 32,000 homes; discriminatingly circulated 3,500,000 pages of Gospel matter; and sold 2,577 Bibles and portions of Bibles. The Gospel Union needs Auto Missionaries for Utah, and strong, adaptable consecrated men. Who will heed the call?

The idea is sometimes advanced by the modernists that we must believe on Christ, but that it is not necessary to believe the Scriptures throughout. The disciples of Jesus, directly under His instruction, did not have such a conception. On one occasion He told them that, if the temple of His body were destroyed, He would raise it up again in three days. This was to be in fulfillment of Old Testament prophecy, as, for example, Psalm 16:10. After our Lord's resurrection, the disciples remembered what He had told them. "And they believed the Scriptures, and the word which Jesus had said." You will note they believed both; they had an all-round faith, not a shrivelled faith. As some one says, "Believing the Scriptures was believing Christ."

THE ARENA

So-Called Some "Proofs" Critically Examined

By Professor L. S. Keyser, D.D., Springfield, Ohio

IN previous articles we have examined some of the so-called "proofs" of the theory of evolution, such as the argument from *Eohippus,* the supposed ancestor of the modern horse. In this article we wish to give some attention to several others of these supposititious "proofs." They are often appealed to as if they were final.

The Case of the Giraffe

First we will notice the giraffe. Perhaps the reader knows how Lamarck, Darwin and others have tried to account for this animal's long neck and long front legs. The recent book (reviewed elsewhere in this journal) by the Coulters on, "Where Evolution and Religion Meet," seems to accept the theory of the old evolutionists, save that they add some new factors to account for the results.

The theory is this: Once the remote predecessors of the present giraffe were short-necked creatures, belonging to the horse family. Some of them wandered off into desert regions, where no grass and low bushes grew. Their reason for thus wandering away was the short grazing on account of droughts in their accustomed habitats. Being compelled to change their habits from grazing to browsing, the lower branches of the trees having been cropped short in the course of time, the animals were compelled to reach up to the higher foliage. So they had to stretch their necks. Age after age they had to do this vigorous stretching. In this way their necks became more and more elongated, until the "modernist" giraffe was evolved.

Does that appeal to you as a reasonable theory? With the speculative evolutionists it evidently seems to be convincing, or they would not propose and advocate it with so much gusto. But with most people it will simply create a smile. Let us examine the theory. First, it has no empirical evidence to support it. Today we see no animals developing long necks in that way. All animals, whether long-necked or short-necked, breed true to form. The neck of the giraffe is not continuing to grow longer and longer, even though he must often stretch to its utmost to secure choice morsels of acacia leaves. The question is, Why did the giraffe's neck cease to grow longer?

In the second place, the giraffes of today do not live in desert places devoid of underbrush and low trees. Our first authority for this statement is "The Encyclopedia Americana," which says, *in loco:* "It (the giraffe) is a native of Africa south of the Sahara, but is now to be found only in the interior, remote from civilization and where there are brushy plains or open forests, and is fast disappearing."

Our second authority is Theodore Roosevelt in his "African Game Trails." On pages 110-118 he gives a graphic narrative of hunting adventures with giraffes, and shows that they were found in forests and on brushy plains. The picture of a slain giraffe on page 115 shows that the animal was shot on the plain with brushes and tall grass in the foreground and a few small trees in the distance. Of course, the giraffes were also found in the adjoining forests, but these were not desert places. The fact is, so far as we can learn, the mimosa trees, on which these animals mostly feed, do not grow in the desert, but in good alluvial soil, where other vegetation

also flourishes. It is hard to see, therefore, how the animals of long ago could have grown long necks by wandering off into desert places, where there were no trees to exercise and develop the neck-lengthening process.

Mr. Roosevelt found the giraffes in the same localities as the antelopes, elands, rhinoceroses, and other animals that have short or comparatively short necks. While the giraffes browsed mostly on the acacia foliage, the other animals fed on their favorite diet, each after his taste. Many kinds of animals, including the giraffes, frequently gather at the same watering places to slake their thirst.

It has been held by some evolutionists that the giraffes evolved their long necks on account of droughts which dried up the lower vegetation, and thus they were compelled to reach up to the foliage of the trees to save their lives. The trouble with this theory is, you cannot produce evidence that protracted droughts occurred over such large areas in Africa that the animals could not have gone elsewhere, as did the other animals, to find proper grazing places. It may be added that we have often seen horses and cows stretching up their necks as far as they could reach for certain kinds of edible foliage. If they do that now, it is probable that their forebears did the same for many ages; yet their necks have never exhibited any special India-rubber tendencies. One cannot help wondering why this tendency struck in on only one kind of animals, and converted them into a stabilized type which breed true and have done so as far back as history can trace them.

The Blind Fish Argument

Another favorite "proof" of evolution is based on the blind fish which live in the streams in dark caves. That there are such fish no one will deny. Let us inspect this case. It is evident that this is an instance of devolution, not of evolution. Surely the loss of sight is not progress, but regress. Besides, you would first have to account for the remote progenitors of those blind fish having had good eyes. That would be a much more marvelous achievement than the loss of their sight through disuse.

But let us try to follow the process more minutely. If fish with good eyes, living in the light and dependent for their sustenance on clear vision, had been suddenly thrust into the inky darkness of a cavern, they could not have survived more than a few days. How could they have found their food? There is only one way to account for the survival of these fish and the loss of their sight, if they ever did see. By some accident they must have been forced into a stream of water that was flowing in a dim light, where they must have remained many millenia until they became accustomed to it; then the light must have faded away very gradually through many ages, to give them time to develop other functioning powers for securing their food. Finally they might have been able to live without sight.

Now try to imagine where in the history of the world they would have found precisely such conditions. Where was there ever a stream that flowed for ages in a dim light that grew dimmer and dimmer until it gradually merged into midnight darkness? And even if all these imaginary conditions might have occurred some time and somewhere, the resulting blindness would not prove evolution, but simply that, when an organ is not used for a long time, it loses its functioning power. Such loss is proved all around us, but it proves nothing regarding the origin of life, species and highly specialized organs.

The Water Animal that Took to the Land

Next we must deal with that adventurous aquatic animal (anonymous as far as we know) which took a notion, many millions of years ago (when no one was present to watch his capers), to become a land-lubber. For ages on ages he and his progeny persisted in their efforts to live on the land until at last their gills were evolved into lungs. Try to imagine the process. Think of the years and millennia spent by those creatures in gasping for breath. Why did they want to change their habitat, since they were adapted to life in the water? Do you see water animals doing that today? We find animals, it is true, that can live both in the water and on the land, but they have highly specialized organs for that dual purpose, and there is no proof that any of them are gradually losing their ability to live their dual lives. Both history and geology indicate that there have always been these amphibians. All of them today breed true to their type. The strange feature, too, about this supposed evolution of aqueous creatures into land creatures is that so many of them stayed out of the water so long that they lost their ability to survive in that element save for a few moments. If they were so persistent in becoming land animals, one would think that they would have also

had enterprise enough to continue to exercise their ability to live in the water. It would have been a great advantage if they had retained that ability. Think how convenient it would be if man could live in the water as well as in the air and on the land!

What About the Whale?

But, strange as it may seem, the evolutionists insists that some other animals reversed the process, and have exchanged a terrestrial habitat for an aqueous one. The whale, they tell us, is such an animal. Its remote ancestors (too remote for human observation, as usual) once lived on the land. For some unknown reason they decided to become aquatic. Why? Try to imagine the efforts they must have made to overcome their handicap. These forebears were quite ordinary in size, but their efforts evolved them into the immense dimensions of the modern whales.

At this point we might inquire, Why do they not continue to increase in size? Surely they exert themselves strenuously enough to add to their dimensions. It would seem that evolution always ceases its operations at the point in history when it might come under human observation. Should the evolutionist reply that it is absurd to ask why the whale did not go on increasing in bulk, we would ask why it is absurd?

But now we come to a matter that must be given serious attention by the anti-evolutionist if he would be entirely fair and frank: "The whale is endowed with the same apparatus of the internal ear as are those of our higher animals which live on the land. This apparatus is adapted to hearing in the air. In the whale it is very much reduced and degenerated, and is not used for hearing. . . . The whale is a relative of our higher land animals. The original common ancestors, which lived on land, possessed an ear which was adapted to hearing in the medium of the air. The whale, submerged for countless generations in the waters of the sea, gradually lost the use of this ear, so that its various parts degenerated."

This is a quotation from Coulter's "Where Evolution and Religion Meet," pages 15, 16. What is to be said to this? Does it look like a clear case? It is probably the best argument that the evolutionist can put forward. But we must be critical. Let us try to imagine a land animal, whose ears were adapted to hearing in the air, taking to the water, an element to which his auditory organism was not at all adapted. First, why would he subject himself to such trouble and inconvenience? Certainly his ears would be filled with water, and cause him more or less discomfort. Then why would he persist in the new course? If, on the other hand, his ears, although best adapted to the air, were not in any way discommoded by the watery element, then, after all, the animal's internal apparatus today fits into the sea about as well as in the air. Thus there is no call for evolution to be brought in as an explanation.

Are the evolutionists *sure* that the whale's internal ear "is not used for hearing" at the present time? How can they prove that? After all, we are inclined to think some air is essential to hearing even for aqueous creatures, just as it is for breathing. If that is so, as seems to be reasonable, the whale's internal ear may, after all, be useful to it in its present watery habitats. However, if this so-called "vestigial structure" serves the whale no useful purpose whatever, it should, according to evolution, gradually disappear; indeed, considering how long the whale has been a whale, it should have vanished ages ago. Is there any scientific proof that it shows any tendency to disappear? We venture the assertion simply on the ground of common sense and general knowledge of nature's processes, that every normal whale in the last ten thousand years (if whales have existed that long) has possessed a complete internal ear, and that every whale today is endowed with just as complete an auditory apparatus as its predecessors. So, after all, even in this famous instance (it is a stock one with the evolutionists) evolution does not seem to afford an adequate explanation.

The Question of "Vestigial Structures"

The authors of the book mentioned above, after speaking of several "vestigial" organs, ask these questions: "How can such things be accounted for on the basis of special creation? When these animals were created, why should they have been equipped with organs that were of no use to them?"

These are pertinent questions, and we do not in the least resent them. But we reply with some other pertinent questions: Why should evolution have gone to so much trouble through cycles upon cycles to produce organs, and then have rendered them useless and put them out of commission? Would not that have been a strange procedure? But *are* such organs useless? Are the thymous glands use-

less? Do the human appendix and coccyx serve no useful purpose? If they do not, why does evolution continue to produce them? At all events, it is impossible for the scientist to prove that the whale's auditory organism just as it is today is not useful to it, and even necessary to its existence. It is obvious, too, that, if the whale's outer ear is adapted to the water and its interior ear to the air, the animal is excellently equipped for the very place it occupies in the natural world. Here seems to be clear evidence of teleology, which points to the handiwork of the Creator. This view is confirmed by the human needs that are supplied by these great creatures of the sea.

The Snake that had Legs

There is another matter much insisted on by the evolutionists. The learned authors of "Where Evolution and Religion Meet" say (p. 15): "There is a type of snake that possesses hind limbs. These structures, however, are so under-developed as to be scarcely visible from the outside, and are never used in any way by the snake that possesses them." Elsewhere the explanation is given that the remote forebears of these snakes, in the long struggle for existence, had to run in narrow places where they could not use their legs well, and so through disuse their legs gradually devoluted into mere "vestiges."

On the face of it, this theory seems like wild speculation. One wonders that serious and learned men spend their time in weaving such fanciful theories. But let us consider it. It does not seem probable that such a condition as getting in tight places would continue for ages and ages, so as to compel those particular kinds of snake to lose their legs through disuse. Surely there must have been many times when they could run about freely like many other animals, in which case they would have used their legs, and, indeed, would have stood in much need of them. But even if these particular creatures got into strait places many times, one would think that just then their legs would have been especially useful to them. We have seen more than one animal in a tight place, and have always noticed that he used his legs very vigorously in his efforts to escape. In fact, his feet and legs were his chief means for getting away from his pursuers. So the snake "proof" of evolution seems to be a failure. It is a case of frenzied imagination with the partisan of evolution.

The Supposed Upward "Urge"

One more point must be noticed. Dr. Fosdick, in one of his latest publications, observes that the world is a living world and that everywhere we see an "urge" pushing it upward in a progressive course. There is nothing static.

Suppose we put these statements in the crucible of analysis. When we look at nature, do we see her ever advancing to higher types of life by means of natural forces? We do not. We never see the wilderness by its lone evolving into a garden, or the jungle into a farm, or the forest into a cultivated area. We never see wild types of life developing into domestic ones by their inherent nature. Nor does a lower species ever evolve into a higher. The mollusk remains a mollusk and breeds only a mollusk, never a frog or a fish. Nowhere in nature do we see this inherent "urge" crossing the line of species and pushing up to higher types. The penguin is not evolving toward the Bird of Paradise. The common blackbird is not looking with envious eyes upon the brilliant oriole.

Take the acorn as an example, and follow its life history. If planted in the soil, it will grow into an oak-tree, never into an apple-tree or a peach-tree. The oak-tree will flourish for a number of years, and will bear acorns like the one from which it sprang. In course of time it will reach its climax; then it will begin to decay; by and by it will fall to the ground and moulder into dust. In nature we see everywhere a ceaseless round. These are facts on which science may be built. They are writ large and plain in capital letters on all the pages of nature. "Persistency of type," as it is called, is one of the outstanding laws in nature's realm.

It is only where man, created a rational and progressive being, exercises his intelligence and will and puts forth his formative hand, that we see progress. Even in the human world, however, there is not the universal "urge" which the evolutionists so loudly proclaim. Progress is hard and slow, and constant watchfulness and effort are necessary to prevent regress.

Moreover, pagan tribes are never seen evolving, by means of resident forces, into Christian folk. They must always be touched by forces outside of themselves. The missionary must carry the gospel to them. Even then they do not become Christians until the supernatural power of the Holy Spirit comes upon

them. How often, too, instead of welcoming the missionary, they oppose him, persecute him, and sometimes kill and eat him, as was the case with James Chalmers of New Guinea.

At every point, therefore, the theory of evolution seems to be found wanting when put in reason's balance. At every point the scientific facts seem to be against it. It is a doctrine that is read into the constitution of things, not out of them. It will not stand the test of the Baconian method, the method of induction, the method of true science, which either draws no inferences, or, if it does, bases them only on observed and established facts.

What's So and what Isn't about Evolution

Darwinism Theory Fades as Scientific Knowledge Increases

By Professor George McCready Price, College View, Nebraska

IF we cross a tall and a dwarf pea (*Pisum sativum*) both pure bred, we always get all talls in the first hybrid generation. There are no dwarfs, and no intermediates. In the language of the new science of genetics, the tall character or factor is *dominant,* and the dwarf is *recessive.* However, when these new hybrid talls produce seeds which grow, we always get 25 per cent, which are talls and prove to be pure bred, breeding true ever afterward; 25 per cent. which are dwarfs and breed true; and 50 per cent. which will be talls, but hybrids, breaking up in the next generation just as already stated for the first hybrid generation. And like Tennyson's "Brook," this process will go on forever, and can be tested out by any person in any part of the world.

Similarly, when we cross a black and a white (albino) guinea pig, we always get all blacks in the first hybrid generation; and it makes no difference whether it was the father or the mother that was black. But in the next generation we get 25 per cent. pure bred blacks; 25 per cent. pure bred whites, just as pure bred in respect to their future progeny as if they had come from a hundred generations of unmixed ancestry; and 50 per cent. which will be black in color, but which will prove to be hybrids, breaking up in the next generation in the same mathematical proportions as before.

What Mendelism Reveals

On the other hand, if we cross a black and a white Andalusian fowl, we seem to get a different kind of result. For in the first hybrid generation the chicks are a queer mixture of color, called "blue" by poultry fanciers. Here it seems that neither factor has been dominant, but that each has been of about the same potency. But in the next generation we get the same old percentage, 25 per cent. pure bred black, 25 per cent. pure bred white, and 50 per cent. hybrid blue. And thus it goes on ever afterward. In reality this case is not different from the ones mentioned above; the apparent difference has come about because neither the blackness nor the whiteness was dominant, each proved to be equal to the other.

Thousands of colors, shapes, sizes, and what nots in plants and animals have now been worked out according to these laws; with the result that we are now beginning to know something quite definite about combinations of factors or characters in plants and animals, just as we have already learned about a great many combinations which we can make in chemistry. Of course, our knowledge of the possible combinations in plants and animals does not at all approach the completeness which our knowledge has reached in chemistry. Probably it never will be as complete; for it is a much more complicated process, and the difficulties in the way of such biological experiments are a million times greater than in chemistry. But the two classes of combinations seem to resemble each other very closely, and the one class of phenomena is evidently as much a matter of law as is the other.

These results among plants and animals are known as Mendelism; and they were first given to the world about 20 years ago. Since then they have completely changed the attitude and the views of the scientific world regarding heredity, and especially regarding the Darwinian tradition about plants and animals always showing an unlimited tendency to vary in all directions and to an unlimited degree. Mendelism is now showing us exactly *how they vary;* but it also shows us the precise limits of their variations, and the limits of the possibilities in the way of hereditary trans-

mission. And as Edwin Grant Conklin remarks: "At present it is practically certain that there is no other kind of inheritance than Mendelian."

Wholly New Kinds Come

The Darwinists used to emphasize the fact that no two individuals are exactly alike, that not even two leaves on the same tree are alike. All this is true; but we now know that these differences between individuals of the same species are of two kinds, quite distinct from each other.

1. Individual variations, or *fluctuations,* as the scientists term them, which seem to be caused by environment. But these are *never* hereditary, or never passed along to the next generation.

2. *Modifications,* which are born with the individual, and which are faithfully passed along in heredity either as a dominant or as a recessive character.

The changes which are brought about in the individual during its lifetime, as the effects of its surroundings, such as heat or cold, good food or bad, by exercise or the lack of it, in short, as the effects of use or disuse or the effects of "environment," to use the scientific term—all such changes are mere fluctuations; and are not hereditary, that is, are not passed along to the next generation. To use the scientific phraseology, all such variations are "acquired characters," and *acquired characters are never transmitted in heredity.* It is the same principle as the well-known impossibility of perpetual motion. A wheel by its turning does not work up more and more speed, or more and more energy of rotation, merely by its turning. It takes some external force even to keep it going.

On the other hand, all distinct characters or factors, whether of form, or color or whatever, are *modifications;* and they are faithfully carried along in heredity, according to Mendel's laws.

These results have had to work their way against a tremendous amount of opposition; for they strike directly and heavily against many old ideals which the world had been accepting for over half a century. But most scientists are now willing to acknowledge that there is no other method of inheritance, except the Mendelian.

But the reader must not get the impression that there is no room for anything really new under such a system as this. It is true, that when we are dealing with only *one pair* of contrasted characters at a time, as in all the examples mentioned above, there is not much room for strictly new types, except as in the case of a blending of the two contrasted characters, like the blue Andalusian fowls. But when we combine *two pairs* of contrasted characters, there is room for two new types to appear; and when *more than* two pairs of contrasted factors are blended, there is room for many more new types, the number of new types being capable in each instance of arithmetical prediction.

For example, if we cross a round yellow pea with a wrinkled green pea, in the first hybrid generation we get all round yellows; because round form and yellow color are both dominant characters. But in the next generation, out of every 16, we get nine round yellows, like the one grandparent, which come true to seed; one wrinkled green, like the other grandparent, which comes true to seed; but three *yellow wrinkled;* and three *round green*—these latter ones being wholly new kinds, so far as their direct ancestors are concerned. And yet these also will come true to seed, and thus are not hybrids, but pure bred.

These three yellow wrinkled and three round green peas have been made directly by our method of combination, expressly manufactured, if you please. And if we were to go on to combine *three* pairs of contrasted characters, or more, the results, while still more complicated, can nevertheless be worked out and explained and even predicted with precision, though several quite new types may have been originated in this way. The many wonderful new types produced by Luther Burbank have been chiefly originated by direct and purposed crossings.

In the year 1910, a red sunflower was discovered growing by the side of the road near Boulder, Colorado. Now the sunflower must have pollen from some other individual plant in order for its seeds to be fertilized, or in other words, it must be cross pollinated to develop perfect seeds. But there were no other red sunflowers with which to cross this stranger. So it was crossed with an ordinary yellow. Fortunately, the red color proved to be dominant; and several pure bred reds were obtained.

The Case of the Sunflower

Some time before this, the English growers had developed a so-called "primrose" sunflower—a very light or straw-colored yellow, like the evening primrose. What would hap-

pen if this primrose sunflower were crossed with one of these pure bred reds? The crossing was done; but, sad to say, nothing but reds developed. This was a disappointment; and if the experimenters had not known anything about Mendelism, or if all this had happened under the old regime of 50 years ago, probably the experiment would not have been carried any further.

But the experiment was continued, these disappointing reds were allowed to cross, and their seeds were planted. And in the next generation two wholly new types appeared or were separated out, as the Mendelians say. A certain percentage of the total plants was red, like one parent; another percentage was primrose-colored, like the other parent. But a certan percentage was of a *wine red* or *old rose* color; while a certain percentage of others was of a dark *orange* color. Of course, both these old rose and orange sunflowers were wholly new types. It is probably safe to say that such colors in sunflowers had never been seen on earth before; for such combinations as produced them could hardly be imagined to occur naturally. But certainly, if either of these types had been found growing wild and we had not known its method of origin, and especially if this new and strange color had been accompanied (as it might easily have been) by new forms of leaf or of other habits of growth, we should most certainly have called it a *new species;* and there is not much doubt that hundreds and thousands of just such Medelian segregates have been listed and described as true species, among plants, and birds, and insects.

Many other new kinds of plants and animals have thus been manufactured in the seed patch or in the breeding pen, kinds which if found wild in nature would forthwith have been listed as "new species." As Professor William Bateson said in his address before the British Association for the Advancement of Science at Toronto, December 28, 1921: "Plenty of Mendelian combinations would in nature pass the scrutiny of even an exacting systematist, and be given 'specific rank.'"

Have we then solved the old problem of the origin of species? Does this let us into the secret of how new types of life have originated in nature? And do we now only need to project these modern laws and processes back far enough into the past to account for not only species, but genera, and orders, and classes? In short, does this view of nature help us to see how one distinct type of life may have originated from some wholly different type of life?

When the laws of Mendelian combinations were first made familiar to the world at the beginning of the present century, many loudly proclaimed that the riddle had at last been solved. But further experiments and further study of the real results thus obtained have dashed the hopes of those who were looking to these new facts of genetics for light on the general problem of organic Evolution.

As a recent biological writer has stated the matter:

"I well remember the enthusiasm with which the Mendelian theory was received, when it was introduced to the scientific world in the early years of this century. We thought that at last the key to Evolution had been discovered. As a leading Mendelian put it while the rest of us had been held up by an apparently impenetrable hedge, namely, the difficulty of explaining the origin of variation, Mendel had, unnoticed, cut a way through. But, as our knowledge of the facts grew, the difficulty of using Mendelian phenomena to explain Evolution, became apparent, and this early hope sickened and died. The way which Mendel cut was seen to lead into a *cul-de-sac.*"

Some years before he died, Alfred Russel Wallace stated in more detail the reason why Mendelism does not help the general theory of organic Evolution:

"On the general relation of Mendelism to Evolution, I have come to a very definite conclusion. This is, that it has no relation whatever to the Evolution of species or higher groups, but is really antagonistic to such Evolution! The essential basis of Evolution, involving as it does the most minute and all-pervading adaptation to the whole environment, is extreme and ever-present plasticity, as a condition of survival and adaptation. But the essence of Mendelian characters is their rigidity. They are transmitted without variation, and, therefore, except by the rarest of accidents, can never become adapted to ever-varying conditions."

Darwin Made Light of It

But there is a further difficulty. Natural species are almost invariably cross-sterile with one another, even when we take the utmost pains to try to cross them; whereas the new kinds which we have developed under Mendelian methods, or which we have produced under domestication among plants and ani-

mals, are almost as invariably cross-fertile with one another. Darwin rather made light of this barrier of cross-sterility which nature has erected between natural species; but modern scientists see in this barrier something which we cannot produce in any way, and which we have never seen arise either naturally or artificially; and in this barrier we have something which it seems effectually differentiates natural species from those Mendelian segregates which we can easily produce artificially.

Accordingly, while it is entirely believable that such wild "species" as the two kinds of elephants now alive in our modern world, the Indian and the African, have somehow come from one stock, and that both of them may be truly the genetic relatives of the mammoths and the other elephants found as fossils in the rocks of both America and Europe, it is quite inconceivable that the elephant and the rhinoceros, or the elephant and the camel, can be related to one another by any line of common ancestry, no matter how far back we carry the line. It may be possible, or even quite probable, that all of the many species of the Cat family (*Felidae*) have had a common origin; or that all of the wild and domesticated pigs (*Suidae*) may be related to one another by descent. It is conceivable that the apple, the pear, and the quince may be genetically related; or that the plum and the peach may have had a common origin with the almond. Yet it must be confessed that we *cannot prove* this common origin of even these apparently related forms. As for the idea that even more unrelated forms may have had a common origin, these modern investigations seem to render such a thing even more improbable than it used to appear before the days of Darwin or Lyell or Lamarck.

No Law to Point To

Dr. Bateson very tersely expressed it:

"That particular and essential bit of the theory of Evolution which is concerned with the origin and nature of species, remains utterly mysterious. We no longer feel, as we used to do, that the process of variation, now contemporaneously occurring, is the beginning of a work which needs merely the element of time for its completion; for even time cannot complete that which is not yet begun."

The modern studies of the *chromosomes,* which are the parts of the cell nucleus supposed to be the carriers of the factors of heredity, are also emphasizing all these points which we have just been speaking of in connection with Mendelism. And accordingly, while our enlarging knowledge may make it seem probable that multitudes of forms which we call distinct species may have had a common origin, it must constantly be emphasized that we have not proved such a thing scientifically, nor can we point to any known process or law of nature by which this differentiation into species may have been brought about.

But what about the general doctrine of Evolution, in the larger sense? Is there more or less probability now than 50 years ago, that the mammals may have sprung from the reptiles, or the birds from the reptiles or amphibians, or the latter from some of the lower orders of life? What about that ever-present problem of the origin of Man from something like an arboreal or a walking ape? Is this more probable now than it appeared 50 years ago? Or is it less probable?

It seems to me that this general idea of Evolution, and the theory of the animal origin of man, has a very distinctly less scientific aspect than seemed to be the case 50 years ago.

It used to be taught that geology gave us a very precise outline of the order in which the various types of life have appeared on the earth. It has long been taught that certain low types of life lived in a certain age, say the Cambrian, and that afterward, when these had all died off, certain other higher forms of life appeared, to be in turn succeeded by others still higher in the scale. This would, indeed, be an outline or skeleton of a development series; and it would not be unreasonable to think that somehow or other these forms might have been connected with one another by descent.

But more recently, many facts have been discovered which put these matters in an altogether new light. In many places all over the world, strata containing fossils have been found in relative order which formerly was thought to be utterly impossible. That is, the fossils have been found in the "wrong" order, and on such a scale that there can be no mistake about it. For when an area 500 miles long and from 20 to 50 miles wide is found with Paleozoic rocks on top, or composing the mountains, and with Cretaceous beds underneath, or composing the valleys, and running under these mountains all around, as in the case of the Glacier National Park and the southern part of Alberta, the old notion about the exact and invariable order of the fossils has to be given up entirely. It now seems

that the value of this whole geological series is about that of the German mark or the Russian ruble. It may be a good classification series, or a serial arrangement of the ancient forms of life; but we can no longer maintain that its different "formations" have any intrinsic *time-value* whatever.

And in view of all this, there does not seem to be anything solid on which to build any broad scheme of organic Evolution.

These latter points are quite new, and not all scientists are agreed as to how they should be understood. But personally I must confess that I have lost all faith in any scheme of Evolution which would seek to derive man from the lower animals, or which would endeavor to derive the various orders or classes of animals from some common original. All this is, in the light of modern developments, too wild a scheme to be dignified with the name of even a scientific theory. It is an unscientific pipe-dream.—*Dearborn Independent.*

The World

Biblical World-Terms

By William H. Bates, D.D., Greeley Colorado

The New Testament

THERE are five Greek words, also, in the New Testament, which this one English word translates.

1. The first to be considered is *ge,* which enters into our word *"ge*ology." It occurs 251 times, and is translated 187 times, *earth;* once, *earthly;* 42 times, *land;* 18 times, *ground;* twice, *country;* and once, *world.* This single occurrence is in Rev. 13:3,—"And all *the world* wondered after the beast;" and here the Revisers translate it *earth.* This word is the equivalent of the Hebrew *erets,* and denotes the World in its material, or physical, aspect.

2. The second is, *oikoumene.* It occurs 15 times. *World* is the rendering 14 times; and *earth,* once (Luke 21:26). It is from the same root as *oikos,* a house, a dwelling, and denotes the *habitable earth.* It corresponds with the Hebrew *tebel.* Its first occurrence is in Matt. 24:14,—"This gospel of the kingdom shall be preached in all *the world* (*oikoumene,* the inhabited world) for a witness to all nations, and then shall the end come."

It may seem, from the significations found thus far, that the search we have instituted is fruitless. Not so. We have seen where the game we are after, *is not.* That is something. Besides, we now have it corralled in the three remaining words, *Kosmos, Aion,* and *Aionios,* and we shall find that the last of these three can be eliminated.

3. *Kosmos,* occurs 187 times, and is always translated *world* save once, when it is rendered *adorning,* in the advice given to wives, 1 Pet. 3:3,—"Let it not be the outward *adorning* of plaiting the hair." Here are some specimens of the use of *Kosmos:* Matt. 13:38,—"The field is *the world";* Matt. 5:14,—"Ye are the light of *the world";* John 1:29,—"Behold the Lamb of God which taketh away the sin of *the world";* John 14:30,—"The prince of this *world* cometh, and hath nothing in Me." This last is what Christ says of Satan. He is the prince, the ruler, of *Kosmos.* Of His own disciples Christ says, "They are not of *the world,* even as I am not of *the world* (John 17:16). The believer is "to keep himself unspotted from *the world"* (James 1:27). "If any man love *the world* the love of the Father is not in him" (1 John 2:15).

4. *Aion,* occurs 103 times. It is translated 61 times by the word *ever,* or some of its combinations, such as *evermore,* or *ever and ever,* etc.; 37 times by the word *world,* either singly or in combination. Twice it is translated *ages* (Eph. 2:7; Col. 1:26); twice, *eternal* (Eph. 3:11; 1 Tim. 1:17); and once, *course* (Eph. 2:2). Had it much oftener been translated *age,* it would have been far better. Here are some specimens of its use: Matt. 13:39,—"The harvest is the end of *the world,"* i.e. age, dispensation; Matt. 13:49,—"So shall it be at the end of *the world,"* i.e. age, dispensation. The Scriptures do not speak of *Kosmos* but of *aion,* as coming to an end (Matt. 13:39; 1 Cor. 10:11). The children of this *world,"* age, "are wiser in their generation than the children of light" (Luke 16:8). Christ "gave Himself for our sins that He might deliver us from this present evil *world,"* age (Gal. 1:4). "The god of this *world,'* age, "hath blinded the minds of them that believe not" (2 Cor. 4:4).

5. The last word is *aionios,* and occurs 71 times. It is translated 42 times, *eternal;* 25 times, *everlasting;* once, *forever;* and three

times, *world* (Rom. 16:15; 2 Tim. 1:9; Titus 1:2). Since in the three places where it is translated *world,* it is used in connection with the word *chronos, time,* and is but the adjective form of which *aion* is the noun, we may leave it out of the account altogether, and confine ourselves to *kosmos* and *aion.* These we must study carefully.

Kosmos

Kosmos, at bottom, means order, regular disposition, arrangement, system. It may apply to arranging the person, and so get the meaning of *adorning,* as in 1 Pet. 3:3,—"plaiting the hair." Compare our English "cosmetic," which is from the same root. It may apply, as in the classics, to conduct, to military arrangement, to civil order, etc. Pythagoras, some 500 years B. C., is said to have been the first who transferred and applied it to the sum total of the universe, desiring thereby to express his sense of the order, arrangement, system, which everywhere reigned in it. It is at this point that we get our word *cosmology,* the science which treats of the order and course of nature. Kosmos is opposed to chaos.

The signification of kosmos as the world of matter, is not uncommon in the New Testament, as in Rom. 1:20,—"The invisible things of Him are clearly seen from the creation of *the world.*" Kosmos is then, first, *the material world.*

Following this signification, the word is frequently used to denote the sum total of the people living in the world, as in 1 John 2:2,—"He is the propitiation * * * for the sins of the whole world," *i.e.* the inhabitants of the world. But we must be careful to note just here that the inhabitants of the world are reckoned as *sinners,* alienated from the life of God, for whom propitiation is made. Christ came into "the world, the world was made by Him, and the world knew Him not" (John 1:10); *i.e.* He came into the material world which He had made, but the world-people did not know Him. We have, then, a second signification,—*the world-people.*

But the course and current of the affairs of the world-people are according to an order, a system. In Eph. 2:2, we are told that the walk of the world-people is "according to the course of this world," *i.e.* the world-system, which, it is further stated, is "according to the prince of the power of the air," Satan. A third signification of kosmos is, therefore, *the world-system.*

Kosmos, as the material world, corresponding to the Hebrew *erets,* God has pronounced "good" (Gen. 1:10); but Kosmos, as the world-people and the world-system, under the domination of Satan, is that, or the sphere of that, which lies under reprobation in Scripture, and is bad.

Aion

Aion primarily signifies *time,* either long or short, in its unbroken duration. It is an *aeon,* or *age,* the length of which is determined by the nature of that to which it is applied. If kosmos is the material world, etc., aion is the time-world, and applies to all that, in the kosmos, which exists under conditions of time. And it will have character accordingly. The course and current of kosmos, *i.e.* the world-people and the world-system, are mixed and filled with sin. It is precisely at the point, where aion begins to coincide with the disapproved kosmos, that it, too, acquires an evil significance. It is in this area of meaning that we speak of "the times," "the genius of the age," "der Zeitgeist," meaning, thereby, the floating thoughts, opinions, maxims, speculations, hopes, impulses, aims, tendencies, that are abroad; in a word, that subtle, informing spirit of the great mass of the world-people who are living, alienated from God, under the world-system. [See Trench's *Synonyms of the New Testament,* vol. II, p. 40.] It is "from this present evil age" (Gal. 1:4), that God would effect deliverance by His Son.

The world, as *aion,* coincides with the world as *kosmos,* and has character, good or bad, according as kosmos has character good or bad, and is approved or disapproved accordingly. Kosmos, as we have seen, is 1. The Material World, good; 2. The World-People; and 3. The World-System, both bad.

Such, according to our exegetical survey of the entire Bible, is THE WORLD.

NOTE—This is the second of a series of eight articles on "The World," by Dr. Bates. The first appeared in the May number. The third will appear in the July issue.

* * *

A South Carolina Minister

Recently desired light on several questions that gave him some concern. This letter was mislaid and we cannot recall the author's name. If he will write us again we will be glad to comply with his request.—*F. J. B.*

Jesus Christ, and Him Crucified

By J. L. Dickens, D.D.,LL.D., Houston, Texas

THE greatest theme for any gospel minister is "Jesus Christ, and Him Crucified." The Apostle Paul said to his Corinthian brethren, "For I determined not to know anything among you, save Jesus Christ, and Him crucified." All other themes are subservient to this wonderful and powerful theme. It is, in fact, the shortest epitome, possible, of "The Gospel of the Grace of God." It is comprehensive including either directly, or indirectly, the whole story of the cross, our purchased redemption from sin introduced at the fall of man in the garden of Eden, our victories through Him who loved us and gave Himself for us, to our glorification with Him in the ages to come.

Paul was, supremely, a preacher of the Cross, and his great theme was "Jesus Christ and Him Crucified." The same is true of all the really great preachers since the days of the Apostle Paul.

Paul was a man of great learning. He well knew the teachings of the schools of his day. He was able to separate the true from the false. He was not only taught in the best institutions of learning of his day, but he was taught of God. He knew what the people under his ministry needed, and what would be helpful in leading them to Christ, and what would be a hindrance in the way of their salvation. He greatly desired the salvation of the people to whom he ministered. He determined not to know anything among his people, but Jesus Christ and Him crucified.

At Athens Paul met men whose philosophy was vain, and it was leading them astray. The record is, certain philosophers of the Epicurians, and of the Stoics, encountered him. And some said, "What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection." Acts 17:18. "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing." Acts 17:21.

Paul warned the Colossians against such matters as these. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8. Neither the philosophy of the Jew, nor the Greek could comprehend the gospel. "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." 1 Cor. 1:22, 23.

Many a preacher who might have been a useful man, and a soul winner, has been spoiled by vain philosophy. Many false systems have been arranged proposing to guide men to heaven some other way than by the cross of Christ, and by false philosophy have wrecked many to the loss of their souls.

True science and the Bible agree. God is the author of both, and they cannot disagree. When they seem to disgrace there is a false interpretation of one, or both of them. There is, however, a science falsely *so called,* against which Paul warned Timothy, saying, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." 1 Tim. 6:20, 21.

Science is knowledge systematically arranged upon any one department of mind, or matter. Christianity has nothing to dread from real Science, for true Science is the handmaid of Christianity.

Some who have thought themselves to be scientists of a high order thought they saw discrepancies between Science and the Bible, and have been loud in their assertions. The trouble with them has grown out of the fact that they have not understood the teaching of the Bible, the Word of God, upon the subject under consideration. Many so called scientists formulated theories and declared them to be established beyond controversy. Their theories disagreed with the teaching of the Bible and were exploded, but the Bible lives on as the guide from earth to heaven, and is an inexpressible comfort and joy to millions of the best men and women on earth.

There is a wisdom of the world that is not ordinarily called philosophy, nor Science. It is natural sagacity, prudence, skill, in the affairs of life.

It is important and useful in dealings with our fellow-man. Alone and uaided by divine revelation it can not point out to us the way to heaven.

The Bible, the Word of God, traverses fields unexplored by Science, philosophy, or by any other kind of worldly wisdom, and leads those who follow its teachings unerring-

ly to heaven, to glory, and to God. Paul had tried philosophy, Science, and other worldly wisdom, but found something better than these things, and determined not to know anything among his people but Jesus Christ and Him crucified.

II. *The Knowledge of Jesus Christ and Him Crucified was the Theme of Paul's preaching:*

There is no other knowledge comparable to the knowledge of Jesus Christ, and Him crucified. We may have all other knowledge, but without the knowledge of Jesus Christ, and Him crucified, we can not be saved. In speaking to His Father, Jesus Christ said, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

When we begin to study Christ, the seed of the woman, we are told that this seed shall bruise the head of the serpent that caused the fall of our fore-parents in the Garden of Eden. Gen. 3:15. We find Him in Jewish types and shadows, in offerings and sacrifices —the law being the school master to lead us to Him—and we see Him as the burden of prophecy. He is the Babe born in Bethlehem of Judea, the Christ, or God incarnate. He enters upon His ministry, calls His twelve apostles, and begins to preach the Gospel of the Kingdom of Heaven. He heals the sick, gives sight to the blind, unstops the ears of the deaf, raises the dead, and preaches the gospel to the poor.

He makes an offer of His Kingdom to His chosen earthly people, but His offer is rejected, He is persecuted, arrested, tried, condemned, and put to death. He dies for the sin of the world, makes atonement, magnifying the law, making it honorable. Isa. 42:21. He rises in triumph from the dead, makes Himself known to His disciples at intervals for forty days, ascends back to His Father in heaven, and is seated at the right hand of God on His Father's throne, and awaits the gift of His kingdom.

He is the Prince of life, the Great High Priest, the intercessor, the advocate for His saints left on earth. He is the Savior of the world, the coming King. Around Him clusters all of our hopes, expectations, prospects for heaven and glory through the eternal ages. Paul had this knowledge of Jesus Christ our Lord.

Paul had experimental knowledge of Jesus Christ, and so may every one have this knowledge who desires to have it. It gives certainty of acceptance with Christ. When we know Him in our hearts, have heart knowledge of Him, we have undoubted assurance of our personal salvation.

Heart knowledge of Him is a necessary part of experimental acquaintance with Jesus Christ our Lord. Paul speaks out regarding this matter, saying, "The word is nigh thee, even in thy mouth, and in thy heart": that is, the word of faith, which we preach; "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:8-10. God places our knowledge of Christ upon a certain basis, and we need have no uncertainty in regard to this matter.

The Apostle Peter had no doubt in his knowledge of Christ. Jesus asked His disciples, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:15-17. This is experimental knowledge of Jesus Christ, heart knowledge of Him, God will reveal His Son to our inner consciousness. We may have certain knowledge of our acceptance of Him, and it is His pleasure to do so when in faith we ask Him for this knowledge.

It is a joy inexpressible to those born of God to have a consciousness of the spiritual presence of Jesus Christ their Lord continually with them. This is a part of the wonderful heritage that they have in Jesus Christ their Savior. Paul preached this precious truth.

When from the Mount of Olives near Jerusalem Jesus Christ ascended back to His Father in heaven, His eleven Apostles watched Him intently in His bodily ascension until the cloud that came to meet Him received Him out of their sight. The Bible is clear in its teaching that when He was received into Heaven He sat down at the right of God on His Father's throne.

Without the shadow of a doubt He is there now in His glorified body, at the right hand of God in the plentitude of the glory He had with his Father before this world was. The glorified Christ is the Jewel of heaven, the adoration of the thronging crowds of heavenly beings.

Some years after He ascended back to His Father, Stephen, the martyr, dying, saw Jesus

Christ, his Lord, and he gave his dying testimony: "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Acts 7:56. "Lord Jesus, receive my spirit." Acts 7:59.

Not long after this time Saul of Tarsus was converted in a miraculous way. Acts 9:3-9. His name was changed to Paul. Subsequent to his conversion he was caught up into the third heaven, and saw Jesus Christ his Lord in glory. 2 Cor. 12:1-4.

On the isle called Patmos the Apostle John saw Jesus Christ, who talked to him; this was many years after the ascension of Christ back to His Father in heaven. Rev. 1:10-20.

Paul, writing to Timothy many years after the ascension of Jesus Christ, said, "For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. Paul at that late date called Jesus Christ a man. Truly He is a man, the God-man, the man in His glorified human body in heaven, the man in the glory.

This wonderful truth was preached by the Apostle Paul. His message comprehended the glorious truths we have presented in this paper. From a consideration of these inspiring things was not Paul justified in saying to the Corinthian believers, "For I determined not to know anything among you, save Jesus Christ, and Him crucified"?

How Objection to the Virgin Birth Break Down

By Leander S. Keyser, D.D., Springfield, Ohio

STRANGE things are said by the liberalists these days. Dr. George A. Barton is a professor in the University of Pennsylvania and the Philadelphia Divinity School (Episcopal), and claims to have been pursuing "the study of the Bible by historical methods." Let us see how much good his scholarly researches have done him. He says in a recent number of *The Churchman:* "No Christian scholar willingly doubts the Virgin Birth. When, however, he discovers that St. Peter did not believe it, that St. Paul and the author of the Fourth Gospel knew the account of it and rejected it, he cannot regard the evidence for it as unequivocal," etc.

Pray, where is the proof that "St. Peter did not believe it"? Where do St. Paul and St. John reject it? There is not a line anywhere in evidence that these men rejected the doctrine of the Virgin Birth. They may not mention it, but they do not reject it.

The same writer above cited, Dr. Barton, likewise displays his lack of penetration in another part of his writing. He holds that the sinlessness of Christ is the proof of His incarnation, and that this could have taken place if He was naturally procreated.

This is very lame reasoning, and shows a lack of insight. It is true God might perform a "biological miracle," and bring forth through two human parents a sinless human person, by supernaturally preventing the transmission of hereditary sin. That method would produce an immaculate human being. But such a process would simply substitute one "biological miracle" for another, and one for which there is absolutely no warrant in the Scriptures or elsewhere.

The fact is, the only method of Christ's incarnation that the Bible sets forth is through the Virgin Birth. Why not accept the Biblical doctrine instead of trying to find a method for which there is no authority in the Scriptures and no basis in reason?

Moreover, we maintain that a divine incarnation would be impossible if Christ was generated in the natural way. Since Dr. Barton and his school insist on accepting the doctrine of a divine incarnation, we must show why their position is untenable. If Christ was naturally engendered, a human person would have been brought into being. That, as we know, is always the result of human procreation. Not only is a human body produced, but also a human soul; therefore a human person.

But if Christ was a human person, how could He have become a divine person? Was the human ego destroyed and replaced by the divine ego? Or was the human ego prevented from coming into existence and the divine Ego substituted for it? Or were the two egos, the divine and the human, merged into one? All these suppositions are impossible; yes, they are absurd, and it is little better than sacrilege to mention them.

Now if a human person was brought into being by natural generation, and the divine Person of the Logos was united with it, one of two alternatives would follow. One of them is that, in that case there would have

resulted only a *mystical union* of the divine and human in Christ, such as subsists between the regenerated man and God, but there would have been no divine incarnation. Christ would have been like other human beings who are regenerated; He would not have been the God-man; He would not have been "the Word made flesh." Our union with God as believers is not a hypostatic union; only a mystical union. Surely if Christ is the Saviour of the world, He must be unique; He cannot be like human beings in all respects.

The second alternative is this: If the divine Logos was united with a human person naturally begotten, and the result was a divine incarnation, as Dr. Barton insists, then Christ was composed of two persons. He must have had two egos. But did Christ ever give the faintest hint of a dual consciousness? Never! He always used the first person singular in speaking of Himself. He always said "I" or "Me," never "We" or "Us." And His disciples, in addressing Him or writing about Him, always used the singular pronouns, never once the plural forms.

Thus we can accept neither alternative: in Christ we have more than a mere mystical union of the divine and the human; in Christ we have a person with a single consciousness, not a dual consciousness. Therefore there was only one method by which there could have been a real divine incarnation, and that is by means of the Virgin Birth.

Dr. Barton says: "If, however, the historical evidence were much stronger than it is, the Virgin Birth does not explain either the incarnation or the sinlessness of Christ, as the Bishops' Pastoral Letter would have us believe." He is referring to the Pastoral Letter of the Episcopal Bishops. And again: "The Virgin Birth is in itself, then, no guarantee of the incarnation."

This is strange reasoning for a scholarly man. In reply we would say that the Virgin Birth *does* explain both the incarnation and the sinlessness of Christ; it explains the incarnation, because then the Holy Spirit ensphered the person of the Logos in human nature in the seminal depths of the Virgin, and that was a real human incarnation of the second person of the Trinity; the sinlessness, because then the Holy Spirit separated the sinfulness of human nature from the nature itself, and thus enfolded the person of the Logos in pure human nature as it originally came from the creative hand of God. Grant the Virgin Birth just as it is delineated in the gospels of Matthew and Luke, and the incarnation and sinlessness of the eternal Son is perfectly guaranteed.

Our author also maintains that the sinlessness of Christ is one of the "real proofs" of the incarnation. This, too, is an error, for it would have been possible for God to produce an immaculate man through the process of natural procreation, if He had desired to do so. He would simply have needed to intervene so as to prevent the transmission of natural or inherited depravity to the offspring of Joseph and Mary. Thus the only guarantee of a true divine incarnation in human nature is the Virgin Birth, and that is a full guarantee.

There is evidence of three old-time theological errors in Dr. Barton's reasoning. He says: "Those who have come face to face with these proofs are sure that 'He was conceived of (by) the Holy Ghost,' whether it pleased God to form the human body in which for a time He tabernacled through the instrumentality of one parent or two."

Here is the old heresy of Appolinarianism revived—a heresy that was condemned again and again by the early Christian church. Appolinarius taught that Christ had no human soul (*psuche*), but assumed only a human body. The Logos Himself was the only psychical nature that Christ had. The evangelical view, held from ancient times to the present, is that the eternal Logos assumed human nature in both parts, psychical and somatic. Otherwise Christ would not have assumed our human nature in its entirety; He would have assumed only a part of it, and that the less important, the bodily part. Then how could He be completely identified with our human experiences? Then it could not be said that "He was tempted in all points like as we are, yet without sin;" for we have many psychical temptations as well as physical ones. This old heresy of Appolinarius should not be revamped by theologians at this late date.

The other revived old-time error is that of creationism for the human soul. This is the view that only the body is generated by the parents and that God by a special act creates each soul and posits it in the body either at conception or at birth. The generally accepted view is that of traducianism, which means that both the body and the soul are generated from the parents, the body from their somatic nature, the soul from their psychical nature.

Now, if Dr. Barton holds these two errors, the coming of the Son of God into the world was a strange transaction; for then God must have intervened at the conception of Christ, prevented the production of a human soul and person, and substituted for them the divine soul and person, and at the same time He must have prevented the transmission of inherited depravity. This surely would have been a wonderful miracle. It would give the Son only a partial incarnation in human nature. This is clearly unreasonable. The doctrine of the Virgin Birth is much more rational; for then the Holy Spirit took from the seminal being of Mary our human nature in its fullness and enfolded the person of the Son in it, so that He functioned through it in all His subsequent thoughts and acts. This gives us a real incarnation of the divine person of the Son, and thus makes Him the God-man, Immanuel, God with us.

The third error of our theologian in the last quotation given above is that he makes the incarnation only temporary. Note that he speaks of "the human body in which for a time He tabernacled." This old heresy of only a temporary incarnation of the Son of God was condemned at the council of Chalcedon, which declared that the two natures of Christ are "inseparable" as to time, just as they are "indivisible" as to place.

The incarnation still subsists, as the apostle says: "In Him dwelleth all the fullness of the Godhead bodily." Christ did not cast aside His human nature when He ascended to the right hand of God, but bore it with Him and glorified it with all the fullness of the divine majesty. The theologian who calls the incarnation of the Son only temporary denies the miracle of His ascension as well as that of the Virgin Birth.

To sum it all up: Since the eternal Son of God "was conceived of the Holy Ghost, born of the Virgin Mary," there was in the condescending act a real incarnation of the divine person in human nature. He was truly human and truly divine. Therefore He is the God-man, the all-sufficient Saviour; truly divine that He might give infinite value and grace to every mediatorial act; truly human that He might set man a human example, work for man a perfect righteousness before the law, and suffer in man's stead a real atoning sacrifice for sin.

Had He not been human, He could not have suffered as man suffers and in man's stead; had He not been divine, He could not have made a sufficient expiation for the sins of the world.

How We Find God

By Lawrence Keister, D.D., Scottdale, Pennsylvania

THE question, How do we find God? can be answered in terms of personal experience. We follow our best impulses beginning right where we are. This procedure includes the natural and the supernatural in our life, especially opening the supernatural to which we really belong and in which we ought to feel at home.

The three women who came to the tomb of Jesus to anoint his body found more than they expected. To be sure, they were prepared to appreciate the supernatural for they were personally interested. They were following their better impulses and found obstructions removed, both physical and mental. Great events were transpiring and they were able to see with unaccustomed vision.

The announcement of the angel, "He is risen; he is not here," made a complete change in their thought and life. He is living whom they supposed was dead and they are to report this amazing fact to his disciples. Their change of mind and ministry is sudden and complete, but they are still themselves though filled with new accessions of hope and happiness.

Here are facts and persons and relations and they are all required to fill out spiritual reality. In this respect the supernatural is not unlike the natural. The kingdom of God is made up of spiritual beings related in life and service. When we enter this system we accept its law, breathe its atmosphere and walk in its light. We find what our higher natures demand and easily rejoice in worship and service because both spring from a heart full of life.

Facts confront but cannot confound us. The earthquake mentioned by Matthew was not a destructive convulsion of nature occurring by accident at that particular time, but a manifestation of the divine presence

and power calculated to impress even the uninitiated.

An angel rolled away the stone from the door of the tomb, opening the tomb for the exit of the rising Christ or the entrance of his disconsolate disciples. The absence of the body of Jesus, so unexpected but so satisfactorily explained, gave unmistakable evidence of divine intervention. These early visitors grasped its meaning as interpreted by the angel and instantly made it the basis of their action. Supernatural beings as well as supernatural facts enter into this Scripture account. An angel appeared to these three women who were interested to know and thus prepared to receive his testimony concerning the Christ, strange as it must have seemed the morning of his resurrection.

You see where he lay and also that he is not there. You lose sight of the natural, but the spiritual dawns upon you. Henceforth you will relate your life to the risen Christ. Your interest in him and your devotion to him are living relations that are dominant because divine. Your Christ is living and I have stepped forth from the supernatural, the spiritual, the invisible to testify of him.

But the knowledge of your risen Lord cannot stop with you. Others are equally interested. I commission you to go and tell his disciples what you have seen and heard. Follow your good impulses without delay or misgivings. They accept the duty and hasten to do as they are directed. They respond to the supernatural. Though they are citizens of earth they act in presence of spiritual realities and in the interest of God's invisible kingdom.

Our better impulses point us to God as faithfully as the needle to the pole. Before us are not exceptions but examples of a principle that is universally true and applicable. Surprised these women were but not overwrought, commanded but not over-influenced. They show singular self-possession. They act with perfect freedom in presence of the supernatural and yet without error or regret.

We can go and do likewise. We can have the same confidence in our better selves. We can seek God and we can find him. We can discover the outlines of his spiritual kingdom with its facts and beings and relations. We can be obedient to our heavenly visions, record them in our life and behold them working out in all its course even to its final consummation.

If men find obstacles in the way when they seek God let them not call for an angel to remove them or announce the risen Christ. It is wiser to accept the announcement that has been made. Christians call for no angel for they know Christ as living. Men cannot miss Christ, however much they may desire, for he is here and they are here. They accept him or they reject him. They who seek him find him and they who seek him not face him unexpectedly at some crisis of life. Men need no angel since the Spirit speaks.

Is it not better to hear the Spirit and have him in our hearts than to have an angel at our side? As for earthquakes, there are enough convulsions in nature and in society as it is constituted and even in the Church of God to arouse us from spiritual indifference and call us back to him.

Christians see life from the spiritual side but they are not on that account mere visionaries with inflamed imaginations and emotions. They are the most sensible people on earth because they take account of the most real things in life. They live a spiritual life because they have found God and because they keep on finding him. "God is in this place and I knew it not," said Jacob at Bethel after ascending and descending angels convinced him of the fact. Heaven is ever ready to reveal its law and life if not its glory to men who are ready to receive it.

Christians are commissioned to speak of that which they do know and to testify of that which they have seen. They declare his presence by doing all things in him who strengthens them. Because spiritual life must express itself in action they pray or speak in the prayer service or wherever opportunity offers. They grow in the grace and knowledge of our Lord and Savior Jesus Christ by cooperation with him and by obedience to him. They follow their better impulses in finding God and also in keying their minds and hearts to the kingdom in which God lives and reigns.

* * *

God's beneficence streams out from the morning sun, and His love looks down upon us from the starry eyes of midnight. It is His solicitude that wraps us in the air, and the pressure of His hand, so to speak, that keeps our pulses beating. Oh! it is a great thing to realize that the Divine Power is always working; that Nature in every valve and every artery is full of the presence of God.—*Edwin H. Chapin.*

Religion in Reach

By Lawrence Keister, D.D., Scottdale, Pennsylvania

The Heavenly Ruler of Earthly Kings

JOHN THE BAPTIST announced that the Christ "must increase" and John the Revelator described him in the plenitude of his power.

The description of our Lord which is given in Revelation is a full length portrait, poetic, apocalyptic, but impressive and significant. The personal appearance of Jesus is not described in the gospels because men are inclined to think of the physical rather than the spiritual. The years of the visible Christ were few, but the invisible Christ continues, the Christ who rose from the dead, who was invisible except when he manifested himself, who is spiritual even as God is a spirit, who ascended to heaven and became the heavenly Ruler of earthly kings.

We have not lost the great Teacher and the mighty Worker, the Christ of the cross and the empty tomb, but we have gained the risen and ascended Christ who is ever-living, ever-present, ever-reigning. His proclamation has gone forth: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations." This is the basis of life and work for my disciples. Mine is a world-gospel that must, in consistency, be given to all the world. My disciples must enter into my plans and understand my supremacy in order to be true to their message and in order to maintain their courage.

No neutralizing doubts should have place in the mind, no chilling fears in the heart, of the representative of the glorious gospel of Jesus Christ whom John describes as the faithful witness, the first born of the dead and the ruler of the kings of the earth. Just such a revelation of our Lord was needed; in that age of persecution and it is still needed for in our own age there is opposition, concealed perhaps, yet real and relentless. War has not given way to peace, for men are still ambitious and Satan is still cruel.

When John tells us that the ascended Christ is the ruler of kings, his language is not figurative. He states a fact. Redemption is realized and salvation made possible, but Christ has not retired from the field of action. He is active in heaven and on earth. If he is to save men fully and finally, he must govern them and in order to do this he must rule the rulers in the interest of his kingdom. They cannot be permitted to overthrow his kingdom as this has been established on earth.

"Jesus came as a king asserting his sovereignty over the wills of men." He taught his followers to pray, "Thy will be done on earth as in heaven." In the empire of souls all authority belongs to him. "Follow me" is a kind invitation and also an authoritative command. It is duty and privilege united, safety and salvation bound together. Let shall be upon his shoulder."

Without a moment's hesitation we accept Jesus Christ as the faithful witness. Through all the Christian centuries he has offered his testimony to humanity. No other can successfully dispute his right and claim his place. He is *the* witness, the faithful witness, always is, the one and only witness. He is also the first-born of the dead. He lived a natural, human life and even suffered death. But he rose from the dead and leads the procession of life as before, but now at the head of the innumerable company that has passed into the invisible, the spiritual world.

Can we now in like manner accept the ascended Christ as the ruler of the kings of the earth? We know that he gives law and interprets law and enforces law, not like a dictator, but like God who is love, good will without any mixture of ill will. He is *the* ruler of kings and not merely *a* ruler. Hedging never helps. We must take him at his full value. Other rulers rise and fall, but he sitteth king forever. They have earthly pomp and circumstance. Their servants wear their uniforms rank on rank, but love is the common badge of all his subjects. "By this shall all men know that ye are my disciples if ye have love one toward another." As a ruler he is superior to all others even as he excels all other witnesses and stands alone as the first-born of the dead.

Do we wonder why this mighty Ruler permits sin and violence? Evil men are permitted to place themselves. They are tried and cross-questioned till they have revealed their true character and made their final choice. In spite of evil our Lord rules as the book of Revelation was written to show. Opportunity ends. A time comes when men are confirmed in evil. The iniquity of the Amorites became full and then it was ended. Daniel declares that transgressors come to the full and Jesus saw Satan fall from Heaven. Can

the government of the people, by the people and for the people be safe amid the machinations of ambitious and unscrupulous men? Our government is safe only as our Lord rules the rulers, the voters who choose their representatives and also the chosen representatives.

The rule of Christ is the rule of righteousness and not of force and frightfulness. Being almighty he can afford to be gracious and even gentle. He enters the mind and heart. He is the source of religious thought and life. He offers a gospel and not a propaganda. He wins by fair means and open effort. He wins men to his own type and entrusts them with his own task.

No man needs to remain in doubt concerning Christ's authority over his conscience. He has power to awaken the sense of sin and also to forgive sin. No man needs to remain in doubt concerning Christ's power over nations, which are only individuals associated and organized in governments. Time tells and events show. Look for the nations that have forgotten God. Where are they? God is not mocked by an individual or a nation, though the nation be great, well-organized and well prepared to assert its power.

As a ruler the ascended Christ is supreme. He is not subject to election or bound by a political party. His kingdom is spiritual, but the spiritual is above all others because it includes all others. "The heavens do rule", such was the conclusion of a lesson in civil government given centuries ago. We should know as much and more. We should know that as Christ rules in the higher he rules also in the lower, the greater includes the less and the less is not permitted to overthrow the greater.

This supremacy may not appear at once and in every case for we see only in part. As we see more we discover that wars bring results men never intended nor even anticipated. In spite of the plans of men the Mexican war did not extend slavery. Who contributed the higher wisdom? Who but that One who is wiser than men and also stronger than men.

Let us accept John's statement concerning the ascended Christ part by part and all equally, for all are true and true alike. Why should Christ redeem men unless he rules them? John, the Revelator, has told us something we need to know, something we may have overlooked, something that has not properly impressed us. "Jesus Christ is the faithful witness, the first-born of the dead, the ruler of the kings of the earth." The scepter of his authority remains in his grasp and is always used in the interest of his kingdom.

With life interpreted by the risen Christ; with Pentecost as a perpetual intake of spiritual energy; with the Holy Spirit ever present and ever active in the interest of the individual and the Church; with Paul as an example of what a Christian can be and do; with the ascended Christ ruling in the Church and also over the kings of the earth; the toil and vicissitudes of life can be met with courage and with the assurance that the Christian is, in principle and in the long run, more than conqueror through him that hath loved us. The greater Christ is greater than all our enemies and in view of this fact stated in revelation and reproduced in history, Christians should live and labor and rejoice with joy unspeakable and full of glory.

* * *

Truly, a mother's love never dies. The animal loves its offspring till it is able to care for itself, but the human mother's love grows with increasing years, because it is immortal.

One of Admiral Dewey's sailors at the battle of Manila accidentally dropped his coat overboard. It contained a photograph of his mother. He was forbidden to rescue it. But he jumped overboard and saved it. After he had been put in irons for disobedience, the admiral asked him why he risked his life to save his coat. When told about his mother's photograph, the eyes of the admiral filled with tears and he clasped the boy in his arms. Orders were immediately given for his release. The great Dewey said, "A boy who loves his mother enough to risk his life for her picture, cannot be kept in irons on this fleet."

* * *

The deity of Christ is attested in the experience of the believer, who is transformed by the renewing of his mind; who thinks of spiritual things amid temporal surroundings; whose will is sustained by the will of God; whose life, interior and exterior, is enlarged and ennobled by faith, hope and love; whose speech reveals an excellence and efficiency beyond his own unaided powers.—*Lawrence Keister, D.D.*

* * *

Distribute among the people good reading. It canot be that the people should grow in grace unless they give themselves to reading. A reading people will always be a knowing people.—*John Wesley.*

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Long Pine, Nebraska

June is the month of love. In Nature the birds rejoice in their family life. June is the month of weddings among humans. The part of wisdom is to raise the love of natural things up to the love of God, and thus have God's love permeate and sanctify and make permanent man's natural love. It is such love that makes life worth living on earth. To this end let us study during June the radiant life of the Apostle John.

John, a Son of Thunder

Mark 3:17; Luke 9:49-56

John was not born a dove. He was hot headed and impulsive. It is a well known saying, "You can make a great man out of a Scotsman, if you catch him early." Jesus caught John early. He saw what he was, and surnamed him and his brother James, the "Sons of Thunder," "Boanerges."

We are not told what things John did at school and in the home, to express his fiery nature. However after he had begun to follow Jesus he was sometimes rash. It generally takes time for the heart to set the whole life right, and make a harsh nature mellow with love. We should not be too hard upon those that are rough and vindictive, even though they are disciples.

One day John and James were taking a walk; and they saw a man casting out demons in Christ's name. John asked him if he was one with them; and he would not go with them. John then rose up in wrath and forbade him to go on. He went in high dudgeon to Jesus and reported the case. He did not receive the approval he expected. "Forbid him *not;* for he that is not against you is for you." Unfortunately there are many today just like John in those early un-Christlike days. They forbid others that do not think as they do, even though they are doing good, and doing the best they know.

A little later Jesus and His company were going up to Jerusalem; and He sent His advance agents to secure lodgings in a Samaritan city. When the Samaritans saw that they were going to Jerusalem, and not to Gerizim, they refused them. This was bad enough, but John was worse. "Lord, wilt Thou that we bid fire to come down from heaven, and consume them?" Jesus rebuked them, and said, Ye know not what manner of spirit ye are of, for the Son of man is come, not to destroy men's lives, but to save them."

A few days ago I attended an evangelistic meeting in a city church. The evangelist was a flaming orator. He said, "I would not want a God that did not make a hell for the sinners as well as a heaven for the saints." Afterwards in trying to coax and exhort the people to come forward, he shouted, "God will come suddenly and smite; and that without mercy." Thus he terrorized a few little girls and some others to go forward and kneel at the altar. What a sad travesty on the blessed Gospel of Jesus Christ!

John, "Whom Jesus Loved"

John 13:21-30

Some say that the only way in which God works upon the mind and soul of a man is through his likes and his disposition. This is grossly false to facts. Jesus took John and many another, and made them quite different from their natural selves. This is the regular way of the Spirit's working. He gives us new desires and a new nature, changing our dispositions, and our ambitions. John the rash, narrow bigot, became the benign, winsome disciple, "Whom Jesus loved."

"The wind bloweth where it will, and thou hearest the voice thereof but knowest not whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." The philosopher cannot tell just how this is done, nor when it will be done. Jesus has revealed the secret of this marvelous change and yet more marvelous life. "He that believeth in me hath eternal life." John believed in Him. He had implicit faith in Him. This opened his heart to the Spirit of Jesus. Then the Holy Spirit did the work of grace. John had only to get acquainted with Jesus to love Him supremely. As it was with John it is with everyone that accepts Christ. The love transforms.

"If any man love me, he will keep my word; and my Father will love him and we

will come unto him, and make our abode with him." "We love Him because He first loved us." And God is very responsive to our love and appreciation. This is most wonderful. We see it in the life of Jesus and in His words. He was good to all. God's tender mercies are over all His works. But He has a very special love for those that love Him. How human! How divine is the best human love! John loved supremely, loved more than the other disciples loved; and in return Jesus gave him the place of honor at the Last Supper, and he was named "The disciple whom Jesus loved"! Hanging on the Cross, just before He gave up His spirit, He gave John the honor of caring for His Mother.

John at the Transfiguration

Matt. 17:1-8

John shared with Peter and James the privilege of seeing Jesus transfigured. These three by their love were specially fitted to see this glorious vision, of the real Christ. It was not given to the others to see this. In proportion to our love will be our spiritual insight and our efficiency in service. John seems to have grown in this grace more rapidly than Peter and James, after the vision on The Mount.

On the morning of Christ's Resurrection John and Peter ran to the Tomb, after Mary Magdalene had brought them word. John ran faster; but at the door he saw the sacredness of the place, and he halted. Peter came up panting, and stepped into the tomb. Then John followed. "He saw and believed." He saw more than Peter saw. Jesus needed to appear to Peter during the day to prepare him for the evening experience. The Gospel of John has a deeper insight than the "synoptic Gospels." After the Resurrection when Jesus appeared to the disciples at the Sea of Tiberias, it was John that recognized Christ, and said to Peter, "It is the *Lord.*"

Even after the Resurrection Peter still lacked the essential grace of love. "Simon son of John, *lovest* thou me more than these?" He did not need to speak thus to John. Peter seemed to be worrying about John, "Lord, what shall this man do?" But Jesus knew that John had love sufficient for effective service. "What is that to thee? Follow thou me."

John's marvelous love and its vision are seen in his Epistles. He saw that "God is love." He saw that it is the love of God in the heart of man that makes him a Christian, makes him see the spiritual, makes him long for service, and gives him an abundant entrance into the Kingdom of Heaven. And we are told by historical tradition that in extreme old age, he used to be carried to the Church; and sitting in his chair he would say, "Little children *love.* Love God and love one another; for God is love."

John, the Testimony of Christ

Rev. 1:1-20

Love is the ideal state of the soul; spiritual sight is its faculty; and the "Testimony of Jesus Christ" is its highest attainment. John was the disciple of love, and he excelled in vision; but his greatest service to the world was bearing witness to Jesus Christ. "This is the disciple that beareth witness of these things, and wrote these things; and we know that this witness is true." (John 21:24.)

Jesus sent forth His Twelve, and His Seventy, into every place where He Himself would go, to bear witness of Him, and to prepare the way for Him. "Ye are my witnesses" (Acts 1:8). John gloried in the fact that his witness bearing of Christ, "The testimony of Jesus Christ," had brought him to Patmos. This is the highest honor to which any person, man or woman, can attain in this world, to be a witness of Christ. The Kingdom of God depends upon this; for the disciples of Christ are absolutely and wholly responsible for making Christ known to the world. John had been a true witness all these years, in his words and life, in his Gospel and his Epistles, and now in his extreme old age this new and special opportunity had come to him. Thus we have this Book of Revelation.

"By this shall all men know that ye are my disciples, if ye have loved one another." In early times in Rome there was a saying, "Behold how these Christians love one another." Then the Gospel prospered. When the Christians began to fight over creeds, they lost the love, and the Cause lost strength. Let us end this month's study, where we began, but with more of the beginning. "Let us love one another; for God is love; and he that loveth is born of God."

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The world is sick and tired of reformations, vain philosophers, old wives' fables and a hundred and one man-made schemes of religion. It is the Gospel or nothing for a dying world. —*Western Recorder.*

LIBRARY TABLE

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

The Creation, Fall and Deluge. By Rev. A. H. Finn. Marshall Brothers, Lt., 24-25 Paternoster Row, E. C. 4, London, England. Price, 5s. American money about $1.75.

The author of that excellent critical and evangelical work, "The Unity of the Pentateuch," which cannot be praised too highly, comes forward with another book, which is worthy of its predecessor. We feel like thanking God for raising up so capable a defender of the integrity and historicity of the early chapters of the Holy Bible. They are, in an important respect, pivotal; for almost all the modernists, who question so many things in the Bible, begin with doubt of these chapters, and then commit havoc with much that is fundamental to the Christian faith.

Mr. Finn is thoroughly evangelical, and, more than that, he can give reasons for the faith he holds. His knowledge of the Hebrew gives him a decided advantage as an exegete, so that he can bring out meanings from the sacred text that would otherwise remain hidden. However, he does not give the terms in the Hebrew characters, but translates them into their English synonyms; thus the book is adapted for perusal by any intelligent reader, even if he has no technical knowledge of the Hebrew. Mr. Finn's position regarding the Biblical narratives of the creation, fall and deluge and their relation to the Babylonian myths and tales is the right one, and agrees with the views of Naville, Clay and Kyle. The rationality of the creation history, as well as that of the fall and flood, is shown by the author by closely reasoned processes. Where the liberal critics of the Bible find flaws and discrepancies, he finds a beautiful harmony. His knowledge of the latest science is also ample, so that he is able to correlate the Biblical teaching with it. So we welcome this book, and we hope that it will have a large American circulation for the good it will do in confirming faith.

The Christian Credentials: An Appeal of Faith to Doubt. By John J. Lawrence. Fleming H. Revell Company, New York and Chicago. Price, $1.50 net.

It is not exactly easy to classify the author of this book. On pages 23-25 he makes some unnecessary concessions and reflections, and quotes approvingly from Robertson Smith, S. R. Driver, and A. H. Peake. Yet in most parts of the book, he certainly does not stand with them, but makes a strong defense of the whole Christian system. In dealing with real infidelity he proves himself a Nestor in both aggressive and defensive warfare. What he says on page 213 would certainly nullify the theory of evolution, and make it impossible to give it "a Christian interpretation." Dr. Lawrence is at his best in dealing with outright and outspoken enemies of Christianity. When he deals with the modernists of the milder sort, he is not so firm; but if he followed his premises to their logical conclusions, he would put himself solidly on the conservative side.

The Servant of Jehovah: An Exposition of Isaiah LIII. By David Baron. George H. Doran Company, New York (printed in Scotland). $2.00.

Here is a learned and thoroughly evangelical exposition of the "golden passional" of Isaiah LIII. How exhilarating it is to find so competent an exegete accepting without qualification this chapter as Messianic, finding its wonderful fulfillment in the person, life and work of Christ! It is a satisfying work because you have confidence in the author's competency as well as his honesty. He writes like one who has experienced the power of Christ's redeeming love in his heart, and he bows in humble gratitude to Him who "was wounded for our transgressions and was bruised for our iniquities." Wherever it is necessary, the author gives the Hebrew, but always translates into English, so that all fairly intelligent readers can understand. One's heart burns within him, as the author "opens the Scriptures." In every detail the great chapter was fulfilled in Christ. The author examines critically all other interpretations, like those of the ancient and modern Jews, the rationalists of the previous centuries, and the present-day modernists, and finds them wanting. The one interpretation that makes sense and fulfills all the conditions is the Messianic one applied to our Lord Jesus Christ.

The Revelation of God in Nature. By Rev. C. G. Shebbeare and Joseph McCabe. G. P. Putnam's Sons, New York. Price, $2.00.

This book consists of a discussion between the two authors named. It is not the report of a public debate, but each author contributed his essays to the book itself after careful thought. Mr. Shebbeare is Chaplain to His Majesty the King, etc., and Mr. McCabe is the author of a number of books on evolution, one of them written to make the theory plain to laymen, "The A. B. C. of Evolution." The discussion is carried on in the most courteous spirit. There is not an uncharitable expression in the book. The disputants were extremely suave. That is the most commendable feature of the book.

Otherwise it is far from satisfactory. It lacks the force that comes from earnest conviction. The mode of reasoning on both sides is too abstruse and speculative, and therefore seems to get nowhere. The title of the book is "The Revelation of God in Nature," but we assure you that God receives very little attention in this book. Although Mr. Shebbeare is supposed to be on the side of theism, nowhere does he rivet his argument with convincing conclusions, but leaves it hanging indefinitely in the air. To our mind, he greatly weakens his argument by giving up and criticising the time-honored theistic proof from teleology or design; his substitute method of presenting the argument is not clear and cogent. The reasoning is too winding and abstract. Besides, it is a mistake to treat the esthetic proof as if it were the one in proving the divine existence. We believe that the old argument from design, correlated with and reinforced by recent discoveries in all branches of science, and put in concrete form and forceful style, is still as appealing as ever to the reason.

As for Mr. McCabe, he certainly fails to make good his contention that the beauty, morality and rationality in the universe are the result of mere "fortuity." This word means more than mere chance; it means "happy chance." It seems too bad and too sad that he cannot see that the marks of design in this marveloous universe point to universal principles in them and governing them, and thus lead back to God. His is surely a poor philosophy; for if the cosmos is merely the result of "accident," as he says, one wonders why it is here, why we are here, and what is to be the outcome. On the other hand, if God created the universe and now sustains it, we have every reason to believe that it was made for a worthwhile purpose. We call attention to the fact that Mr. McCabe is an evolutionist, and uses the theory of evolution to uphold his contention that there is no evidence for the divine existence. So it is ever. The same old story!

Where Evolution and Religion Meet. By John M. and Merle C. Coulter. The Macmillan Company, New York. Price, $1.25.

It may seem strange that we advise all our readers, who are interested in the present dispute about evolution, to read this book. Several reasons impel us to do so.

First, it is a simple and lucid explanation of the evolution theory by two real advocates. Here is evolution made plain—we might almost say, "primer plain." With the book in hand, no one need longer remain "ignorant" as to what evolution is and on what grounds its champions base it. Even our friend, Mr. Bryan, may be able to understand this book. These authors have put out of commission the proverbial charge of "ignorance" against the opponents of evolution.

A second reason for our advice to read the book is that the acute thinker may note the odd methods of reasoning employed by the purveyors of evolution. Here are two professors of Chicago University, who have set their best foot forward in advocating their favorite theory, and yet whose logical powers are so meagerly developed that they are unable to distinguish between proof and inference, between fact and theory, between science and speculation. Everywhere they commit these logical fallacies: begging the question, non-sequence, and reasoning in a circle. They do this with a *naivete* that is both charming and amusing.

The acute reader will also be impressed by the credulity of the protagonists of evolution. How easy belief in their theory comes to them! On what a slender foundation they erect their superstructure! For instance, after criticising all the various theories thus far advanced by its proponents, and confessing that no one can explain the qualitative changes in organic forms, they still assert dogmatically that evolution is a "fact." All this, too, in the face of the fact that not a single instance of the merging of one distinct species into another has ever been produced.

The anti-evolutionist will also note the meager amount of space given to religion. Eight chapters are devoted to the advocacy of evolution while the last brief chapter is

partly devoted to religion. Even this chapter has more to say of evolution than of religion. The book is lame and halt in another respect: after expatiating through eight chapters on evolution as a tense "struggle for existence," the final issue of the whole brutal process is "love," the love which Jesus taught and upon which He based His religion. That is the reason, say our authors, why this religion appeals so strongly to "scientific men." We simply spring the question: How could the selfish law of "the struggle for existence" evolve into the altruistic law of love, its very opposite? Here is the fallacy of "getting something out of nothing." With all their efforts and dogmatism, these evolutionists have proved only one thing—the utter inadequacy of evolution to account for progress in the organic, psychical, moral and spiritual realms. They want to hold that evolution was God's method. Did God institute the brute rule of "the struggle for existence"?

Evolution Versus Creation. By John Roach Straton, D.D., and Charles Francis Potter, M.A.,S.T.M. George H. Doran Company, New York. Price, 50 cents.

Do you want to read both sides of the question? Do you want to know what arguments can be adduced for and against? Then get this book. It contains the second series of debates between Drs. Straton and Porter, which have attracted so much attention in this country and in lands beyonds the sea. In this debate Dr. Straton won the decision of the judges. The book contains the official text of the debate. Each contest will be published separately at 50 cents each, and then the entire series, when completed, will be reissued in one cloth volume for $2.00. It will be worthwhile for the reader to secure and study this volume. We believe that many people will agree that Dr. Straton had the better of his opponent. He showed in numerous ways that the evolution theory is inadequate, while Dr. Potter simply parroted what has been said repeatedly, but furnished no tangible proof of a single case of real evolution by natural processes. However, do not take our word for it. Get the book, and judge for yourself.

The Story of Jesus. By M. Hadwin Fischer, Ph.D. The United Lutheran Publication House, Philadelphia, Pa. Price, $1.25 postpaid.

The foreword tells us that this book "is designed for use in Teacher Training Classes, Community Training Schools, Religious Training Camps, and other training agencies." It aims to "supply a connected chronological story that can be used as a basis for further study." The author has carried out his plan well. Each chapter gives the following items: First, the Scripture record; second, the lesson story in the author's language; third, a section for further study. There is no "doctoring" of the Biblical record; no shunting of certain parts because they introduce the supernatural element. The children and young people who study this book will get the picture of the real Christ as He is portrayed in the gospels. In other words, this book was prepared by one who accepts the New Testament records in full. We could wish, however, that, instead of citing only Hastings Dictionaries, which contain so many rationalistic articles, he had also recommended for further study that monumental evangelical work, "The International Standard Bible Encyclopedia," edited by Dr. James Orr. It must be said, though, that the author, in his treatment of the life of Christ, does not seem to be in the least influenced by the liberalism of some of the authors he cites.

Chalmers of New Guinea. By Alexander Small, B.L. George H. Doran Company, New York; Hodder and Stoughton, London, England. Price, $1.35.

No biographies are more thrilling than those of missionaries of the cross. The element of heroism in them gives them a strong appeal. This book is most interestingly written. It is one of the volumes of the "Master Missionary Series," now being issued by the British publishers named above. James Chalmers, born August 4, 1841, was a Scotchman, and consecrated his life at an early age to missionary work. Providence sent him as one of the pioneer missionaries to New Guinea, where he labored successfully for many years. The story of his work, sacrifices and adventures is engagingly told in this book. Along the way many customs and superstitions in the practices of the savages on that far-away island are vividly depicted by the author. The power of the gospel to transform the lives of heathen people is also set forth in the citation of concrete examples. At last the sad story of Mr. Chalmers' martyrdom is told, for the very people whom he had gone to help put him to death. But he died not in vain. His works do follow him among the people for whom he toiled and sacrificed.

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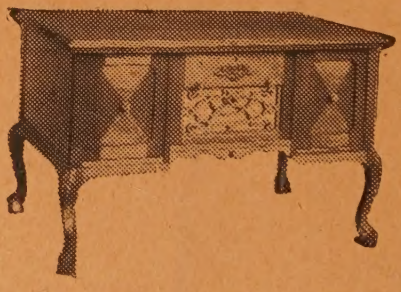

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